



ROM. 5. 12.

*Per unum hominem peccatum intrauit in mundum.
& per peccatum mors.*

By one man sinne entred into the world, and
by sinne death.



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DISCE MORI.
LEARNE TO
D *f* E.

A RELIGIOUS DIS-
COURSE MOVING

Euery Christian man to enter into
a serious remembrance of
his E N D E.

WHEREIN ALSO IS
CONTAINED THE MEAN
And manner of disposing himselfe
to God, before and at the time
of his departure.

In the whole, somewhat happily may be
observed, necessarie to be thought vpon
while we are aliue, and when we are
dying to aduise our selues
and others.

ESAY. 38. 1.

Put thy House in order, for thou shalt not liue but da

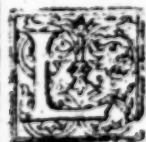
L O N D O N

Printed for Ambrose Garbrand, and are to bee sold at his
Shoppe in Pauls Church-yard at the signe
of the Wind-mill. 1613.

57... 904



To the Honou-
rable and vertuous
his very good Lady, the Lady
ELIZABETH SOUTH-
VELL, *one of the Ladies of*
the Queenes Maesties most
Honourable priuie
chamber.



Ately entering
(Right Vertuous
Ladie) into some
more then ordi-
nary consideration of the
gracelesse attempts, and des-
perate enterprises, which
many in these daies (and the
A 3 more,

The Epistle

more the more pitie) by a cowardly yeelding to euill motions , commit euen a-against their owne selues, yea, their owne safetie , I thought to discharge my dutie vnto Almighty God , and plaine meaning to men , by setting downe onely some short aduertisement , for discontented and distressed mindes, wherewith this sinfull world doth much abound. But after, weying with my selfe, how much it concerneth euer y man to be carefull of his end, whereupon depends so great a charge, as his eternall welfare is worth; I then began to draw that particular aduertisement appertaining vnto some , to a more generall discourse , applicable vnto

Dedicatorie.

all, and every one in this
forme, DISCE MORI,
Learne to die. For it seeme
to me a thing most necessary
for every sober Christian to
be moved to enter into a se-
rious remembrance of his
end, to know the meane and
manner of disposing himselfe
to God, before and at the
time of his departure, that so
by the assistance of Gods
good grace, hee might live
and die the life and death of
the righteous, and that it may
be sayd of him, which Saint
Ambrose sometimes spake of
Abraham, *Mortuus est in*
bona senectute, eo quod in
bonitate propositi permanfit:
Abraham died in a good old
age, for why? *Abraham* per-
seuered in good resolutions.

The Epistle

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Dedicatorie.

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forme, DISCE MORI,
Learne to die. For it seemed
to me a thing most necessary
for euery sober Christian to
be moued to enter into a se-
rious remembrance of his
end, to know the meane and
manner of disposing himselfe
to God, before and at the
time of his departure, that so
by the assistance of Gods
good grace, hee might liue
and die the life and death of
the righteous, and that it may
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Ambrose sometimes spake of
Abraham, *Mortuus est in*
bona senectute, eo quod in
bonitate propositi permanfit:
Abraham died in a good old
age, for why? *Abraham* per-
seuered in good resolutions,

The Epistle

in his old age, yet even vnto the end. Madame, I beseech the God of *Abraham* to grant you *Abrahams* good successiue course, both in the way, and at the end of the way. Your more then vsuall fauour, and long continued acceptaunce hath bound me vnto you, whom otherwise I truly reuerence, for that I am fully perswaded you truly reuerence God and serue him, whom to serue is blessed libertie, yea, (as I shall in the discourse following shew) is the most honourable estate of all. To make issue of my dutifull regard, this small occasion is offered. Were I a meere stranger, I could not for protection sake, seeke any bet or Patronesse of religious discourse

Dedicatorie.

courte of learning to liue
and to Die, then from a reli-
gious disposition : but your
particular respect towards me
many waies is such, as I shall
liue and die vngatefull. I
could haue wished to haue
made testimonie of my wil-
ling intention by some other
meanes then by publishing
vnder your Ladships name,
these small labours to the
view of the world: for I must
needs confesse, I was very loth
(respecting my owne weake-
nesse) to make that knowne
vnto others, which is best
knowne to my selfe, vntill at
last, being ouer-enreated
by some speciall friendes
from the Vniuersitie of Ox-
ford, whose sober, iudicious,
and very learned aduise I

• A 5 knew

The Epistle

knew not how to gain-say : I was induced to let this present tract goe forward in the name of God : wherein I seeke not praise, where none is deserued, but onely desire the Christian Reader (where ought is amisse) to attribute that vnto my selfe, & beseech your Ladiship, that if there be any thing obserued, which may moue so much as a good thought, that it would please you to giue the glory only vnto God, to whose heavenly protection, commending you euer in my praiers, I cease for this time to hold you any longer from the matter it selfe, which followeth.

Your Ladiships in humble duty,
Christ. Sutton.

The



The Preface to the godly Reader.

T*hat Religion is somewhat out of
oynt, when Christian con-
uersation goes not euen, as it
ought with Christian profes-
sion, it is so apparāt, it cannot
be denied, such and so sensi-
ble a defect, as that thereby
the whole booke is not a little
blemished.*

To the Reader.

2 Those whose hearts desire is, that Israel may be saved, and whose true charitie is wont to beseech God for the good of all, have not onely lifted up humble hands to heaven, but also endenoured by painefull labours to seeke (as much as in them lyeth, and so far forth as the times may permit and suffer) the best redresse in this case they cou'd: some by substantiall answering, and soberly asswaging the turbulent humours of those men, whose private fancies have much hindered higher proceedings in matters of faith (refuted they may be, and are, quieted they

To the Reader.

they will not bee) others, by
dignous and learned exhorta-
tions, in seeking to make
pay of those evils which A-
theisme & want th. of feare
of God, would in great like-
lihood bring upon this de-
clining world, both labor-
ring for their times to keepe
some remembrance of Iesus
Christ in the minds of men,
before all be too farre out of
square, or come to unrecover-
able ruine.

3 But heere may we not
demand of the diligent ob-
servers of our imperfections
abroad, whose manner is so
much to strike upon this one
string, and by this defect take

To the Reader.

occasion to call in question,
nay to bring in open obloquy
our Christian cause, are none
fallen at home from the an-
cient sincerity & harmlesse
devotion of former & better
ages of the Church? Some
state meddling actions, those
uncharitable censures, in
cleane shutting out from the
household of faith, and hope
of life, those who have poore
souls to save as wel as others,
& beare I trust, as true a love
to Christ crucified, as them-
selves, may put them in mind
that we may all beare a part
together in that song of
mercy, Aspergas nos Do-
mine; Cleanse us O Lord.

To the Reader.

4 *May we not all bethinke
our selves on both sides, whe-
ther these bee not the daies
whereof our Saviour Christ
spake, wherein iniquitie
should abound? Was euer
that old complaint of Hilary
more truly verified. Dum
in verbis pugna est, dum
in nouitatibus quæstio
est, dum in ambiguis oc-
casio est, dum in consensu
difficulus est, iam nemo
Christi est; While there is
strife in words, while there
is question in innouations,
while there is occasion in
doubts, while there is a way-
wardnesse in consent, none
is of Christ.*

*Hil. ad
Const.*

The

To the Reader.

The murthering and gauling
one of, and it another this ea-
ger pursuit of the living, in-
troubling the very ashes of
the dead (who cannot answer
for themselves) is far from
that charity, that hopeth all
things, and the counsell of
that spirit that bids vs pray
one for another.

5 To see what wit and lear-
ning is wont to do in toying
the testimonies of ancient re-
cord to and fro, nay, which is
more, in wresting the verie
Text of holy writ, upon the
tenters of our owne disposi-
tions, would so amaze him
that shall read ouer with ad-
uiseement, the controversies
of

To the Reader.

of these times, as he shall thinke some of them rather discourses to trie maisterie, then oiberwise sincere trauels imployed for Gods glory and his Churches good.

6. Now God of his mercy grant, that once this froward crossing world may draw to a Christian harmony, that we may haue lesse fighting, and writing for Religion, and more endeuoring on all parts to become as we ought more religious, that so this little Arke of Christs Church may now in the cosie of the evening with a soft gale draw homeward, and with old Simeon imbracing Christ,
make.

To the Reader.

make readie to depart in peace. It is the wisemans advise to euery one, Remēber thy end, & let enmity passe.

7 And thus much we beseech at their hands in whose hardest iudgement our cause is so feeble, that setting aside all priuate respectes, they would at last consider whose gracious protection hath defended so long his and our cause, whose louing and watchfull eye hath preserued him who is, (and God grant long may bee) the staffe of our peace, calling to mind that of our Saniour, If you wil not belecue me, yet belecue me.

To the Reader.

me for my works sake.

8 For those busie spirits
neerer home, who wold needs
gouerne, before they haue
well learned to obey, & that
at their first bourding, must
needs sit at the helm to guide
all, how raw, how vnskilful so
euer: but experiēce hath long
time since taught the world,
in the ruine of the Easterne
Church, how dangerous it is
to saile in a ship where the
Pilots are of dispositiō to be
quarrelling within thēselues

These mens new deuises in
matters of meere conceit,
haue long seemed vnto thē-
selues better then all the wis-
dome of the world. But may
we

To the Reader.

we entreat them at the leſt
to recount with themſelves
thir owne folly, in making
it (as they haue done) a per-
fection of godlines, to call and
reckon others vngodly. And
his curſed ſcoffing at No-
ahs nakednes, a ſport to de-
light their ſower aſterities.

9. Would to God theſe
ſtrange-minded men would
liſten to the graue counſell of
Saint Chryſoſtome, Quod
ſi cupiditate iudicandi iu-
dex eſſe velis, ſedem ego
tibi oſtendam, quæ mag-
num quaſtum tibi confe-
ret, & nulla animi labe
maculabit. ſedeat mens &
cogitatio. iudex in ani-

man

To the Reader.

nam atque conscientiam
tuam, adducas omnia de-
licta tua in medium, dicas
tecum quare hoc vel illud
ausus es. If with a desire o
iudging thou wouldst need
be a iudge, I will shew thee,
saith he, th iudgement Seat
which shall be gainfull unto
thee, and no way tr with thy
conscience, let thy mind and
and thought sit down to give
sentence, call forth all thy of-
fences, and begin to say with
thy selfe, why hast thou done
this, or that.

10 This private exami-
ning of themselves, would
sone make these publike
controllers of all others, by
plan-

To the Reader.

Tit 1. 13.

Gen. 17. 30

Gen. 38. 3:

plausible pretences of reformation, to look neerer home, and amend in themselves where much is amisse, Saint Paul blamed their course, whose manner was to goe from house to house. Esau that lost the blessing, was hunting abroad, but Iacob that had the blessing, and the inheritāce, did keep at home. The iust man saith Salomon, is the first accuser of himselfe, and Iudah spake humbly of an offender, when he said, She is more righteous then I.

II Let these men know that obedience is better then sacrifice, and that he who is
wont

To the Reader.

wont to giue grace vnto
the humble, is also said to
resist the proud. Be they we
assured this sleight stuff
will shrink when it comes
to the wetting. This counter-
feit coine will proue drosse,
when it shall bee put to the
great triall. A easier mat-
ter it is for denisers to re-
prooue others, then to a-
mend themselves. So it is
that those who haue a
blemish in their eye, think
the skie to be euer clou-
die: Nothing more com-
mon with troublesome dis-
positions, which haue not
knowne the way of peace,
then to bee contending,
seldome

To the Reader.

seldom contented, what cause
soever there be otherwise to
be thankfull vnto God.

12 The Lord by the Pro-
phet Malachie saith, I haue
blessed you: the vnbank-
full people replied: wherein
hast thou blessed vs? If all
be not answerable vnto some
mens conceits, all is amisse,
no blessing of God is acknow-
ledged, no thankfulnessse at
all remembered. To let these
also goe with their childish
proceedings, men are men,
Truth is Truth: little need
haue we, did we bethinke our
selues well, in this case to
complaine: worse wee may
feare, better to come we doe
not

To the Reader.

not hope for : our rather
wanting, then inioying, may
make posteritie to acknow-
ledge our present good, in
which case the religious and
wel disposed may deuoutly say
O Lord establish the thing
that thou hast wrought
in vs, for thy Temples sake
and Ierusalem.

Psal. 115. 28
29.

13 A third sort there is,
who seeing the world diuided
into so many parts, care in
effect, for neither of these
kind of men, the Apostle
could not speake but with
weeping : And sure what
more lamentable, then that
men, who beare the name of
Christians, should liue like

To the Reader.

Bernard
in Cant.

*Pagans and Infidels, and say
in their harts with the foole,
There is no god. Is not that
of the same Prophet found
true in these mens manners?
Man that is in honor may
bee compared vnto the
beasts that perish: I thinke
surely saith S. Bernard, if
the beasts could speake, they
would call godlesse people
beasts.*

14 *The danger great, the
perill imminent, no feare of
God, no remembrance of the
state present, or that to come:
if euer it were needfull, it is
now needfull, comparing
what men are with what
they should bee, to call this
worla.*

To the Reader.

world to a remembrance of it selfe, that it go not away in a sleepe of sinne. If I am a father (saith God) where is my loue? If I am a Master where is my feare? If there be a Heauen, where is our care in directing our liues for the obtaining the same? if there be any thing to doe these men good, a remembrance of their mortalitie, and applying themselves to learne to die, should at least somewhat auaille.

15 The hand-writing once against Baltazar, caused his very heart to shake, and his knees to knocke together, Mene, Mene, Tekel, B 2 Peres,

Mal. i. 6.

Dan. 5. 25.

To the Reader.

Peres, The word mene, God hath numbred thy daies, Tckel, thou art weighed in the ballance. If men take not heed in time, it may be written of euery one whose daies are in the numbring, and we may feare least the hand write Peres too, which may make all to consider both what they are, and what they shall be.

16 When we see others dead, we may consider we shall shortly do the like, and take part in the same lot, that they haue done before vs. In the meane season, if death be an enemy (as it is saith the Apostle) then let vs watch it

I. Cor. 15.
26.

as

To the Reader.

as an enemy, present it as an enemy, that so we may be able to endure the assaults thereof when need requireth, and at the houre of our departure, rather reioyce then feare.

17 Hereupon this present discourse of Larning to die, shal first lay before thee (good Christian Reader) how necessary it is, in the first place for eueryone to enter into a serious remembrance of his end, and the manifold reasons that should moue him to this remembrance.

18 Amongst these reasons, especially the meditatio of his estate present, & the sundrie afflictions incident to the same.

To the Reader.

19 *Correction causeth the scholler more painfully to apply himselfe vnto his lesson: and do not the many chastisements in this world, cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a labour are mentioned, and the manner how to auoid these meanes.*

20 *To make an entrance into this so solemn a subiect, I was sometime since occasioned by the treatable visitation, & most Christian end of that very worshipful knight Sir Robert Southwell, whose approued seruice in this Commonwealth, & good repu-*

To the Reader.

reputation in his country is well knowne unto many: but of whose true heart to Godward both in the time of his life, and at the houre of his death, my selfe can truly relate before others. If there be (as without doubt there is) a duty which we owe unto the faithfull departed, & a good remembrance to bee had of those happy souls, then might I not omit a reuerend mention of him, whose portion I trust assuredly is with God.

21 Looke what a mournfull minde during the time of his so Christian visitation could at times consider of, and obserue in prinate, I

To the Reader.

haue bin since by special motives drawn on to make that poore labour publike, as a discourse proper vnto the time. For although a consideration of our departure from this world be a subiect not unfitting all ages, yet seeing we are fallen into those daies, wherein many liue, as if they should neuer die, and die as if with death all were done, and wbe they come to depart this world, they are so far to seeke in a right disposing theselues to God, as if they seldome or neuer entred into any earnest cōsideration of the same at al.

22 Necessary are those many treatises which tend to the amend-

To the Reader.

amendment of life: but because upon our last conflict dependeth our eternal victory, against the professed enemy of our soules, the well-behauing our selues in this combat, must needs of all other be most necessary. To guide the ship along the Sea, it is no doubt a good skill, but at the very entrance into the haue, then to auoid the dangerous rocks, and to cast Anchor in a saferoad, is the chiefeest skill of all. To run the race in good order is the part of a stout champion, but so to runne towards the end of his race, that he may obtaine the crowne, is the very perfection of all his

To the Reader.

pains. Then a good life, what more Christianlike? but after that passed, to die in the faith and feare of God, what more diuine? wherfore to order aright the vpsshot of our owne time, and farewell from this world, what more behoue full, if we respect our selues: but in these occasions to be also helpfull vnto others, what more charitable, if we respect the communion of Saints, and that common ioy we receiue in the good of all!

23 We are charged not to let men liue loosely, and most vnchristianly to depart this world, to lead their liues, and to go out of their liues without

To the Reader.

out order: what men do, is one thing, what we wish were done is another. God knowes and many can witnesse, how often, how earnestly we call vpon this carelesse world, to remēber that high & weightie businesse of the soule men haue in hand. Though there be not in vse, Vnguentes cum oleo, which we find rather appropriate vnto the former times of the Church, and neereft vnto the Apostles themselves: Yet we say with S. Iames, Infirmitur quis? inducat presbyteros. And to this end is our Church-forme set downe, An order for the visitation
of

To the Reader.

of the sicke, so intituled.

24 We wish as heartily as any Christians can, that once the holy exercises of fasting & prayers, were more deuoutly put in practise then we see, and sorry to see, they are. Wee reuerence antiquity, wherein without ali question, God was more carefully worshipped, memorable deeds of deuotion and hospitality, to his glory, more cheerfully performed: what is consonant to faith and good manners wee allow and commend euen in those, who seem otherwise in the opinio of many, so far different from vs, and we heartily wish that me might see our good works,
And

To the Reader.

And so glorifie our Father
which is in heauen.

25 It is said of Aristides,
who perceiuing the open scan-
dall likely to arise, by reason
of the contention sprung up
betwixt him and Themistocles,
to haue besought The-
mistocles, wilfully after this
manner: Sir, we both are no
meane men in this common-
wealth, our dissention will
proue no small offence vnto
many good Themistocles.
let vs bee at one, and if we
will needs strine, let vs strine
who shall excell other in ver-
tue and loue.

The Elements though in
quality diuers, yet doe they
ali

To the Reader.

all accord for the constitution
of the body naturall: what
should Christians but accord
for the conseruation of the
Church (that they be not a
shame to Israel) which Church
is a bodie mysticall. We are all
sheepe of that folde, whereof
Christ is the shepheard: we
are al stones of that building
whereof he was the corner:
we are all branches of that
Vine, whereof he was the
stocke: We haue but one God
for our father, that created
vs all, one Christ Iesus our
Saviour, that redeemed vs al,
one holy Ghost to our sancti-
fier, that doth adorne vs all.
We are but pilgrims & strā-
gers,

To the Reader.

gers, and we shall one day find that a peaceable Christiā life, with a good departure from this world (whereof I shall speake towards the end) shall stand vs more in steede then all the world besides, whē after much iangling & beating our brains in matters of contradiction, we shall perceiue that this charitable Christiā life was worth a: & therefore beseech we God the Author of all good gifts, that mercy & truth may meet together, that righteousness and peace may kisse each other, and that his glory dwell in our land, untill we come to dwell in the land of glory.

Et



100. 10. 1.

Et Vide thronum, magnum, candidum.

An: I saw a great white throne, and one sitting upon it.

And the dead were iudged. &c.

The



THE
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brance of their end.

III.

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tate of his end.

IIII.

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state and condition of the life
present, may iustly moue vs to
this

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Therein is shewed that amongst other reasons, this learning to Die, may iustly moue vs to lead a Christian life in holy conuersation and godliness.

XXX.

Wherein is shewed in the last place, that a consideration of Christs second comming to iudgement, ought to moue euery one to liue religiously, and also to apply himselfe to this lesson of learning to die.

XXXI.

A short Dialogue betweene faith and the naturall man, concerning mans estate in the world, and his departure from the world.

XXXII.

A Dialogue betweene Discotement and Hope.

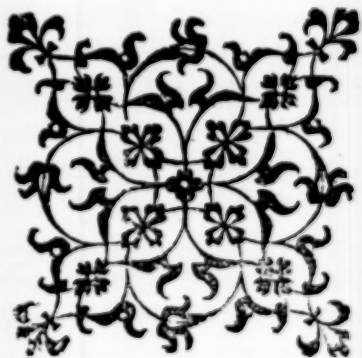
The first Table.

XXXIII.

A Dialogue betweene Presump-
tion and Feare,

XXXIIII.

A short discourse, wherein is shew-
ed the great commendation of
a peaceable course of life, vnto
which we are moued by a con-
sideration of our end.





Iob 17.1.
So'um mihi superest Seyu'chrum.
The graue is readie for me.



DISCE MORI.

LEARNE TO
DIE.

CHAP. I.

An Exhortation mouing euery
man to apply himselfe to this
lesson of learning to Die.



Thuc it is, that
our abode here
in this world,
is an ~~Q~~di-
nance establi-
shed of God,
and may also in this respect be
very acceptable to mā. To pro-
cure the continuance of life, by
C meanes

Eccle. 38. 7

meanes ordained, is allowable. To auoide thinges hurtfull to the preservation thereof, is be-
hoouesfull. Willfully to hinder our owne health, is not only against the course of nature, but a way to tempt the very God of nature. To wish either to bee gone sooner, or to stay longer in this earthly station, then it shal seeme good vnto him, by whose appointment we all stand, is a part (saith one) of great ingratitude.

Luc. 2. 72.

2 The time therefore allotted vs to walke in, we may accept, vntill God call vs away, with thankesfull hearts: vsing that space to serue him in holinessse and righteousnesse. To desire with the Prophet, that

Psal. 72. 15

God who hath taught vs from our youth vp would not leaue vs in age, when we are grayheaded, vntill we haue shewed his power vnto them who are yet to come.

Esa. 58. 4.

With Ezechias, if it so please God, to doe him yet a litle more seruice

seruice in the world: with Saint Paul, to bee content to stay our dissolution, to bee helpefull to others: in which respects wee may accept of, and wish yet some farther continuance of our selues and others.

3 The true Israelites in desiring so heartily the life and preservation of David their king, because, when he should be taken from them, the light of Israel would bee quenched, and many a good Israelite should (as Iacob said) bring his gray haire with sorrow vnto the graue, did herein shew no lesse dutiful then godly affection.

Notwithstanding, seeing that man hath heere onely a course to finish, which being finished hee must away seeing that life is, ὁ φεῖλημα θανάτου, a debt to death, who hath absolute authoritie ouer all, then as the Prophet Daniel said Heare acceptable counsell. May heare, O man, counsell by the wisest

2. Sam. 21.
18.

Gen. 42. 38

Dan. 4. 24.

Eccl. 12. 1.

1. Pet. 4. 3.

amongst men from the God of Heauen, Remember thy Creator in the dayes of thy youth, or at least before the dayes come, wherein thou shalt say, I haue no pleasure in them, that is, thy approaching end. It is sufficient saith Saint Peter, That we haue spent the time past after the lusts of the Gentiles. Time past, that is gone, and cannot bee recalled. Now therfore for Gods sake bee carefull for the time to come. That wee are not borne Angels we see, and experience doth shew wee are all mortall, Like the flower we haue a time of growing, and a time of withering away againe, and blessed is he that considereth these things: Liue well and die well. If wee take heed in time, wee may Liue; and not Die, we cannot. Neither are wee to regard how long we liue, but how wel we liue.

4 To take then a Religious remembrance of our end, as a portion

portion next the heart in this miserable world, that begins apace to waxe sickly in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian pietie, wil with God his helpe, be a warm and speciall p̄servatiue to the soule. To Learne to Die, is a lesson wor̄thie our best and best disposed attention, being a speciall p̄servatiue vnto a happy end, wherein consisteth the welfare of all our being.

5 David who was for his learning a Prophet, for his acceptation, saith the Scripture, A man after Gods owne heart, was then verie studious in this learning when after watching and fasting, he besought God to bee instructed concerning the number of his dayes, and the time he had yet to liue: Like the carefull Scholler that breakes his sleepe, forsakes his meate, is often in meditation, when hee labours and beates vpon

1. Sam. 13.
14.

Psal. 39. 5.

1. Cor. I.
30.

some serious Subiect.

6 Now therefore (*μὲν οὖν*) of all lessons or learnings, then a Lesson of Learning to Die, what more weighty, what more diuine? where is the Scribe, where is the Disputer: what is it to haue the force of Demosthenes, the perswasive art of Tully so great an Orator? what is it by Arithmetical account, to diuide fractions, and with the man of God neuer to thinke of numbring the time we haue yet to liue? what is it by Geometricall practise to take the longitude of the most spacious prospects, and not to measure that which the Prophet calleth onely a span long? what is it to set the Diapason in a Musickall concent, and for want of good gouernment to lead a life all out of Tune? What is it with the Astronomer, to obserue the motion of the Heauens, and to haue his heart buried in the earth? With the Naturalist, to search

search out the cause of many effects, and let passe a consideration of his owne frailtie? With the Historian, to know what others haue done, and to neglect the true knowledge of himselfe? With the Lawyer to prescribe many Lawes in particular, and not to remember the common Law of Nature, that all must Die, which is a Law generall? In a word, what is it for? & deepest worldlings to bee able by reaching policie, to compasse plots of high enterprise (as Doctours in that facultie) and die (God knowes) like simple men? Surely all is nothing worth. For without this all their policie is miserie, and their knowledge ignorance. If thou art wise, bee wise then vnto thine owne Soule.

As the rich man (saith Fulgentius) spoken of in the sixteenth of Luke, was poore in all his pompe, mourning in all his

C a mirth:

*Ful. Epist.
ad Gal.*

mirth : so are those who Live and neuer Learne to Die : ignorant in al their knowledge. For why : the greatest Rabbines in these professions , may come with Nicodemus to be Catechised in this learning , wherein either as babes they haue not receiued the first rudiments, or as verie trewantes haue a little by rote, and so soone forget all.

7 Well, the perfection of our knowledge is to know God and our selues : our selues wee best know , when we acknowledge our mortall being. As men we die naturally, as Christians we die religiously. In the Schoole of Christ , first by mortifying the old man, wee endeavour to die to the world, and then by a vertuous disposing of our selues, for the day of our departure, wee learne to die in the world. By our dying to the world , Christ is said to come and liue in vs , and by our dying in the world , wee are

are said to goe to lue with
Christ.

Gal. 2. 20.

Now therefore seeing to die
is so necessarie, and to die well
is so Christian-like, let euerie
one apply himselfe soberly to
this learning, as the greatest
part of true wisdom.

Phil. 1. 23.

8 How many in the world
be there that thinke themselves
wise, in beating their braines
about friuolous matters (it is
a common disease) some being
more busie to know where Hel
is, saith Saint Chrysostome,
then how to auoide the paines
thereof: other pleasing them-
selves in pelting and needlesse
questions, to seeme singular a-
mongst men: when they come
to depart this world, then they
perceiue they haue spunne a
faire thread, and wearied them-
selves in vaine: then they con-
sider how they should rather
haue applied themselves as
they ought.

Chrysost. in
Hom. 31.

9 Wherefore to grow more

¶ 5 and

and more out of loue & liking with these transitorie delights, to breake off by little and little from this wearisome world to hie homeward, disposing himselfe for the day of his departure is a course most becomming euery wise Christian. Let the vain glorious (who with the Camellion liue by the aire, and therefore is said to bee euer found gaping: who haue with the Moone, but a borrowed light in the world, not light in themselves, and therefore are still waxing and wayning) follow shewes and shadowes, al which shall perish in the twinkling of an eye, but let the wise Christian man Learn to die the death of the righteous, that so he may liue ioyfully, here and hereafter.

Psal. 116.
151.

Gen. 6. 12.

10 That which foolish men are willing to doe in the end, wise men doe in the beginning. Wisedome it is with Noah to build an Arke, while the season is

is calme : with Ioseph to lay vp
store in the dayes of plentie :
while the weather is faire , to
bethinke our selues of a tem-
pest. In a word when opportu-
nitie doth serue , to follow a
thriving husbandrie , sowing
the seed of godly actions in the
field of a repentant heart, that
so at the Autumne , or end of
our age , wee may reape the
fruites of euerlasting comfort.

We are for the most part e-
uen out of the world, before we
euer consider our condition in
the same : and we then begin to
direct our course aright , when
the time is come rather to make
an end. Would to G D we
would remember that worthe
saying of one , when hee was
now drawing towards the pe-
riod of his time, quando iuuenis
iurauit bene viuere, quando senex
bene mori, when I was a yong
man , my care was how to liue
wel, since age came on, my care
hath been how to die well. And
of

Genes. 41.
38.

Senec. Epist.
61.

*August. de
Mat. Mon.*

of another, who brake out in these words, nihil suavius in hac vita, quam ut quietus fiat exitus ex eadem, In this life now nothing more sweet vnto me, then to prepare for a peaceable passage from the same. With Martha, we are combred about many things: Mary that sat nursing, chose the good part: Vnum necessarium, One thing is necessarie: Learne, O learne to die.

18 The enemie that is often looked for doth least hurt, when he makes his assault. If this Basiliske death, first see vs before wee it, there is some danger: but if wee first descric the Basiliske, then the Serpent dieth, we need not to fear. The tempest before expected, doth lesse annoy, when the storme shall arise.

He that leaueth the world, before the world leaues him, thinketh of the day of his dissolution: as the Sicke man hearkning

ning to the Clocke, shall giue death the hand, like a welcome Messenger, and with Simeon pray to depart in peace. Yet the weather is faire, wee may frame an Arke to saue vs from the floud: yet Ionas calls in the streets of Niniue: yet wisdom crieth to all that passe by Viquequo? O how long will you loue vanitie? yet the Angels are at the gates of Sodome: yet the Prophet wooes, O Iuda how shall I entreat thee? yet the Apostle beseecheth for Christs sake that wee would bee reconciled vnto God. To conclude, yet the Bridgroom tarries and staies the Virgins leisure, to haue them enter with him vnto the marriage solemnitie. Lord, that they would make speede and cast off many meere vanities, seeing the ioyes of Heauen tarrie for them. The pleasures of this world are pleasures in shew: but the pleasures that Christ hath laid vp for

Luk. 2. 29.

Gen. 7. 1.
Ion. 3. 4.

Pro. 1. 21.

Hos. 6. 4.
2. Cor. 5. 20

Mat. 25. 7.

for them that are his, are pleasures indeed.

God Almightye encrease in our heartes a desire of this learning, that so wee may liue in his feare, and die in his loue, to liue for euer.

CHAP. II.

Wherein is shewed the cause, why men so seldome enter into a serious remembrance of their end



Can wee sufficiently wonder, that the Regenerate man, whom God hath made by grace a contemplatiue creature, and by glorie equalled vnto the state of Angels, should be so delighted in the affaires of this vncomfortable world, so enchanted with the harlot-like allurements of sin,
so

so carried away from himselfe
by the way of sensuall securi-
tie, as vtterly to cast away all
remembrance of his end, and to
become worse then an Idol of
Canaan, which had eyes and saw
not, that is, to haue a Reasona-
ble soule and vnderstand not?

To induce the sonnes of men
lightly, and loosely to passe o-
uer a religious remembrance
of this their end, is his sleight,
whose businesse was, and is, at,
and since the fall of Adam to slay
soules, Nequaquam moriemini,
Tush, you shall not die at all:
As if hee would haue the re-
membrance of death but a me-
lancholy conceit: and lest it
should make in mans heart too
deep an impresson of the feare
of God, hee will haue the fo-
bidden tree to delight the eye,
faire words to please the eare,
and driue all away: Eritis vt
Dii. Why? you shall bee as
Gods: when his drift was to
haue had them Diuels.

Gen.3.4.

Eccl. 9. 12.

3 By this wee see, whose practise it is to make the world runne at randome as it doth, and so many gracelesse Libertines by a carelesse course to passe ouer their dayes in vanitie, their yeares in folly, so long, vntill they bee taken by the euill day, when they thinke not of it, as birdes in the snare, and fishes in the net, saith the wiseman, and so become vtterly vndone for euer.

Act. 24. 26.

4 To muse of our End, is none of our thoughts, aske our owne heartes and they will tell vs, all this is true. To heare Saint Paul speake of iudgement to come, is too chilling a doctrine for our delightfull dispositions, and makes vs cold at the heart, wee cannot abide to stay vpon such austeritie: W^h Felix we are not at leisure, for this iarring musick which sounds not a right in the consort of our worldly pleasures, and therefore will heare it another time

time, happily not at all : by all which it is probable that if any physition would take vpon him to make men liue euer in this world, what a multitude of patients should he haue ?

To thinke of death it is Acheldama, a field of bloud : but to let the time slide wastfully and our sinnes increase dangerously, to promise vnto our selues manie dayes to heare placentia and to be told of Peace. Peace, though sudden destruction be neuer so neare, is our pleasing ditty, vntil the soule bee rockt a sleepe in sinne, and sleepe as Sisera (which God forbid) he slept, but neuer waked againe.

5 Merciful Lord, what wil become of this at the last: If nothing else, yet the daily instances of death before vs doe evidently shew, what shall in like maner shortly betide our selues. The enterlude is the same, we are but new actors vpon the stage

1. Theſ. 5.3
Ier. 8.11.

Iud. 4.21.
Ier. 5.31.

stage of this world. The carelesse Libertine plaies the foole: All are actors of seuerall parts: they which are gone, haue plaid their parts, and wee which remaine, are yet acting ours: onely our Epilogue is yet for to end. Our ancedors gaue place to vs, and so must wee to a succeeding posteritie, that shall remaine when wee are gone: there is no remedie, it cannot be auoided.

Eccles. 38.
23.

Luk. 12. 10

6 It is a maruell aboue maruels, that in a battell where so many before our eyes goe to the ground, our remisse hearts can take no warning to enter into some remembrance of our state. The neighbors fire cannot but giue warning of approaching flames. Mihi heri, tibi hodie: Yesterday to me, to day to thee, saith the wiseman, whose turne is next, God onely knowes, who knowes all. He that once thought but to beginne to take his ease was faine that very
night

night whether hee would or no to make his end.

7 If nothing else, yet so manie, so apparent presidents should moue vs to shake off this strange forgetfulnesse, vnlesse that complaint of Cyprian bee also verified. *Nolumus agnoscere quod ignorare non possumus*: We will not know that which we cannot but know. Good Lord into what a dangerous lethargie of the soule are wee fallen, when so many sad spectacles before our eyes, which are so often sounding in our dullest eares, can nothing moue, or at least so little, as sodainely all is gone? Our mouing is with *Agrippa*, in *modico tantum*, but onely somewhat, which by and by is forgot and gone, and so wee thinke of our end by some running fits, and no more adoe. Our consultations are *Volumus & Nolumus*, wee will and we will not: and so with the sluggard nothing is done.

Cypr. de Vanit. ido.

What long discourse haue wee in our greatest meetings, but dead men are partly, if not chiefly, the subiect of the same. How often heare wee the sullenne knell, when our selues can say, well, some bodie is gone. Doe wee not passe by the graues of many, who for age and strength might haue rather seene vs lead the way? and yet for all this, we dream, as if there were no death at all.

9 See to, saith Salomon to the slothfull, sleep on, necessitie will come vpon thee like an armed man. Let fooles as they do make but a sport of sinne and say with the olde Epicures, *ὁ θάνατος ἰστέον ὅπως ἡμᾶς*, why, what haue we to doe with death? They shall one day find that death will haue to doe with them, when he shall strip them into a shrouding sheete, bind them hand and foote, and make their last bed to bee the hard and stonie graue. Of which

B. Ren. in
Ter. de A-
nima.

which sort of men, that meane
 of Moses may iustly be renewed:
 O that this people were wise, and
 would remember the later things.
 That they would call to mind,
 The dayes will come, and God
 knoweth how soone too, When
 the keepers of the house shall
 tremble, which are the handes,
 when the strong men shall bow
 themselves, to wit the legges,
 when they shall waxe darke that
 looke out of the windowes, that
 is to say the eyes, when the eares
 or daughters of Musicke shall bee
 abased, when the Grasshoppers or
 bended shoulders shall be a bur
 den, when the wheele shall bee
 broken at the cesterne, that is
 the heart whence the head
 draweth the powers of life, in a
 word, when dust shall turne to
 dust againe, the ioynts, stiffned,
 the senses benumbed, the
 countenance pale, the bloud
 cold, the eyes closed, the browes
 hardned, the whole bodie all in
 faint sweat wearied, nature
 being

Deu. 32. 29

Ecc. 12. 3. 4

Ier. 22. 19.

being now spent: O earth, earth, earth, saith the Prophet, heare, the first earth may shew whence we were, the second what wee are, the third what wee shall bee: and sure wee cannot looke vpon the earth, but me thinkes we should thinke of our graues.

Gen. 3. 21.

ro Almightie God clothed our first parents with 4 skins of dead beasts, that then when they saw what was about them they might remember by reason of sinne what should become of them: when Christ shewed at his transfiguration vpon the Mount, Peter and Iames a part of his glorie, hee shewed them withall, Moses and Elias two dead men or departed from men, which might bee withall a remembrance of their mortalitie. When the

Psal. 49. 1.

2. 3. 4. 5.

Prophet David spake of mans vncertaine condition, and certaine end in the 49. Psalmie, because it is so long before the most glorious amongst men

in

in the eye of the world, will remember themselves to bee but men: first he speaketh vnto al Heare all yee people: And least any should thinke themselves exempted, then vnto all of all estates, High and low, Rich and poore, one with another: and because hee would haue it knowne to bee a matter of importance indeed, hee saith: My mouth shall speake of wisdom, my heart shall muse of vnderstanding: Uttering the selfe same thing ouer, as if wee might wonder what the Prophet had to say, which is indeed his own wondering; Seeing that Wise-men die as well as fooles; that death gnaweth vpon them; that their beautie shall consume in the Sepulchre; that they shall carrie nothing away with them; that all their pompe shall leaue them, when they goe and follow the generation of their fathers: yet for all this they thinke that they shall continue for euer, and their dwelling

ling places endure from one generation to an other, calling their Lands after their owne Names. This is their foolishnesse, saith he. And surely, as in many other things, the wisdom of man is foolishnesse with God, so is it in this. Two ships meet in the Sea, those in either of them thinke that the other goes, but they in their owne ship thinke they stand still: so is it with men, they suppose only others to come towards their end, but not themselves. The people of the Jewes had their burying places without the Citie, but Christians haue them in, and neare their Churches, as if in their Deuotions there ought they to thinke both of Christs and their owne death.

I. Cor. II.

II Ioseph of Arimathea, a rich man (as wee reade in the Gospell) had a Sepulchre in his Garden: surely, in places where wee take felicitie, wee should not but haue a mention

Ioh. 19. 31.

by

by some good thought at least, of our mortall being : In all o-
ther affaires we are often vigi-
lant, but in this , which is the
chiefest of all , so remisse, as it
were but a game : It is not so,
the matter is weightie.

Therefore did wee watch
Death , which in times of our
greatest delights most watch-
eth vs, and often taketh vs too,
then would we not liue as we
liue, and sinne as we sinne, but
giue a thousand dalliances , a
bill of diuorice , as if for their
baggage dealing , wee would
haue no more to doe with them,
then would wee spend the time
which wee were wont to passe
ouer in fruitlesse games , in
good and godly actions.

But so long as we liue with-
out consideration , and spend
our dayes , as if wee had an e-
state of fee-simple, or Patent
at large, to continue as we list,
wee commit sinne , as easly as
Beasts drinke Water , with-

D

out

out remorse, without feare.

Greg. Mor.

12 One of the greatest evils in the life of man, is a carelesse neglect of Gods worship: One of the greatest causes of this neglect, is the forgetfulnesse of his end. Therefore (saith Gregorie) doe so many cast off all care of Christian piety, because they neuer care at all to minde their present condition of humane frailtie.

Lam. 1. 9.

When the Prophet Ieremie would shew the state of Ierusalem, to haue become altogether irreligious, without mentioning many causes, hee expresseth the maine cause in brieft, as thus: Non est recordata finis. Shee remembred not her end.

1. Sam. 15.

So by this wee see, Sathan hath no more dangerous deuise to draw men from God, like Absolon, who stole away the hearts of the people, when they were going downe to doe homage to Dauid their King, then by stealing from their hearts

hearts a remembrance of their end.

13 The Panther, as it is written of him, knowing how beasts flee from him, by reason of his ugly head, which fraies them, thrusts only his head in some secret corner, whilst they gazing on his goodly spotted hide, nothing suspecting their approaching end, suddenly he breaketh out, and preyeth upon them: So this foule headed Panther Satan, perceiuing well how much delight Men take in worldly pleasures, hideth his deformed head, setting out his fine coloured skin, that is, the glorie and vanitie of pleasant, but dangerous delights, whilst in the meane time they neglecting their enemy, their end, hee suddenly seeketh to entrappe and deuoure them.

Wherefore men had need be prepared and vigilant in this respect, that they may bee euer provided against his so suble

2.Reg.1.4.

Deceits, and Remember their end, before it end them, that is, before it bee said, as vnto Ahaziah, Thou shalt not come downe from the bed, vnto the which thou art gone vp, And that which is chiefest of all before the soule by a consumption of sinne pine to death.

Aug. Epist.
ad Diec.

14 Blessed Lord, who, were he not carelesse in the superlatiue degree, would not sometimes retire himselfe from this cumbersome world, & remember that which almost hee cannot forget, That hee must needes die? why did God leaue (saith S. Austen) the last day of our life vnknowne to vs? Was it not because euery day should bee prepared of vs? which preparing wee may not neglect vpon paine and perill of losse for euer. Therefore let them take heede in time, who passe ouer their daies Pharao like, Atheist like, saying, Who is the Lord? when he should haue said, who
is

is Pharao, euen a miserable Creature.

Exod. 5. 2.

Wee haue sinned, say carelesse men, and what euill is hapned vnto vs? iniquitie lies vnto it selfe, and deceiues sinners. God is not mocked: be they well assured that death like a Sergeant sent from aboue vpon an action of debt, at the sute of Nature herselfe, will sooner or later attach and arrest them all, and make them answer this high contempt, where God himselfe is a partie at the Court of heauen.

Eccl. 5. 4.

Let them know that all must yeeld, bee they as strong as Sampson, as glorious as Herod, as mightie as Alexander, this Tyrant time will sweepe them all away: Moses vpon the mount Abarim, Aaron vpon the mount Hor, Methusalath after so many yeares. The holiest, the healthiest, where, or when, wee know not, all must downe when death commeth, which death is like the Serpent Regulus, no

Deu. 32. 49

Nu. 20. 23.

Gen. 3. 27.

charming can charme him, We daily see it, and will not sticke sometimes our selues to say as much. If any happen to mention that Prouerbe, wherein some affirme, *Hominem esse, ἐφ' ἡμέραν*, that man is a continuuer for a day, or onely goeth forth to his labour vntill the euening; as the Prophet speaketh, Wee make it a speech of course & custom, We are all mortall, tis true; but surely this wee speake, *Magis vsu quam sensu*, More of custome then feeling: for in very deede we remember nothing lesse, as if it were only some arbitrable matter, or discourtiue, and so wee bring our yeares to an end, as it were a tale that is told.

15 Of all other, wee cannot sufficiently maruaile, that old men, who for any long abode here, haue not, *quod sperent quidem*, That which they may so much as hope for, when as note drouping nature putteth them

in

in minde, that their continuance is not long, when bended back makes them looke down, whether they will or no, and bids them think of their hearse, or graue: to see these either addicted to the vn-satiabie desire of gaine, or giuen vnto the lightest behauiour of youth, shewes them to bee farre from this Religious remembrance of their end. Si iuuenis luxuriat, saith one, Peccat, si senex, insanit. Sophocles a Heathen Man, would blush for shame, to see the vnseemly matches and Marriages of our time, wherein Age and Youth are yoked together, a thing so contrarie in nature, so vnseemly in reason, as nothing more, and the inexcusable folly of age, to be so far from a consideration of that which is seemely, both before God & Man. Tullie could say long agoe of ciuill gouernement amongst men: Aptissima arma senum exercitationes virtutis.

*Cicer. de
Sened.*

Gen. 27. 2.

Old mens Weapons, what should they else be, but exercises of vertue? In Christianitie more fitter were it a great deale for them to bee at their deuotions, then to doe often as they doe. Isaack thought it time at these daies to commune of blessing, and of his end: My sonne, let me blesse thee, I am old, and know not the day of my departure.

2. Sam. 19.

In the second of Samuel, and nineteenth verse, Dauid maketh offer to an old aged Man Barzillai; that hee should goe with him, and be in his Court at Ierusalem, in effect liue delightfully, but Barzillai on the other side, maketh a contrarie request to Dauid, that he might returne to Gilead, and die in his owne Countrie, and be buried in the graues of his Ancestors: as for any pleasure that hee could take, hee said, his time was gone, his sense of tasting was decayed, for sweet musick
he

he did not affect, whole time of hearing was now past : if hee could for that litle space which remained, doe any good exemplarily, it was as much as hee required. In this they doe as much labour in effect & more, that sit at the sterne & gouerne, as those that toile and tolle otherwise. But to moue age to this consideration of their departure hence, the very beholding of others, that goe before them, is in all reason sufficient.

It is said of Paulus Simplex, an holy Man, who tooke his name of his manners, flying the occasion of entilements offered, trembling in body, but constant in minde, by deuotion he grew into great familiaritie with Christ, so as hee wholly addicted himselfe to the actions of pietie, vntill his dying day. Now the old Man seeing so many goe before, had euer his eye fixed vpon his end. In like sort, men well disposed, as they

draw neerer and neerer vnto their end, are, or ought to be more deuout euery day then other, like those who digging in the mine, are most busie, when they come near where the treasure lyeth, and doe as the naturall motion, which is more forceable, as it comes neerer and neerer to the center.

10 When the third *Gouernor* ouer fiftie, of whom mention is made in the second Booke of Kings, saw but his two fellow Captaines ouer fiftie, deuoured before him, it went so neare his heart, that he went vp, fell down and besought the man of God, that his life might be precious in his sight. How many fifties in late yeares of mortalitie, and warre, haue we seene, or heard, to haue bin deuoured by death? How many of our fellow *Souldiers* in this spirituall conflict, in which we all fight, haue wee seene die in the field? How many of our dearest friends haue taken

1. Reg. 1. 13

taken their leaue, and gone before, and yet for all this there is no comming to make humble supplication (I say not to the man of God) but to God himselfe, that our liues and deaths may bee precious in his sight. As is, saith Dauid, The death of his Saints. The Publicans, but hearing the Axe to bee laid to the roote of the tree, and that euery tree, which did not bring forth good fruit, should be hewen downe and cast into the fire, it made them come to Iohn the Baptist with their quid faciemus? What shall we doe to auoide these things? The men of Ninue hearing but once of their imminent end, it wrought such and so great remorse in them, as they all out of hand fasted, put on sack cloth, and sorrowed for their sinnes. When we describe things a farre off, wee doe not ascerne them, whether they are so; and so, after the same manner when we thinke of our end,

even

Ps. 116. 15.

Luc. 3.

Ion. 3. 8.

Dan.2.5.

euē a farre off, we doe not consider what we are, how mortal, but wee are forgetfull : as Nabuchodonozor, I saw (said he) a vision, but it is gone.

1.Sam.2.6

17 Often hath God knocked at the doore of our hearts, to aduertise vs of our mortallitie. For who is there that hath not sometime experience in himselfe, by feeling the infirmitie of his declining nature, by auoiding the perils of apparant danger, besides þ sundrie warnings to this effect, whether he must? and here we may al wonder at the mercy and patience of God, who by these motives doth admonish vs of our approaching end. But yet for all this, how little humbling of our selues is there before him, whose dominion reacheth vnto the ends of the earth, whose power is aboue all powers, from generation to generation, world without end, who bringeth to the graue, and raiseth vp againe.

18 What

18 What a dangerous course is it, neuer to awake Christ, though the ship leake, & be often in perill of drowning: neuer to thinke on God, vntill we stand in neede of him: neuer begin to liue, vntill we are readie to die: neuer to call to minde that time of times, vntill wee heare the Trumpet sounding, vntill wee see the Graues opening, the earth flaming, the heauens melting, the iudgement hastening, the Iudge with all his Angels comming in the cloudes, to denounce the last doome vpon all flesh, which will be vnto some Woe, woe, when they shall crie vnto the Mountaines to couer them, and for shame of their sinnes hide themselves, if it were possible in hell fire. If we haue any feare, this shold moue feare: if any remembrance, this should cause a carefull remembrance of our end. Consider, saith the Prophet, you that forget God, he will take you away and

1. Thes. 4.

16.

Ion. 5. 25.

2. Pet. 3. 20

Mat. 16. 27

Mat. 24. 41.

Apo. 6. 16.

Psal. 50. 22

and there be none to deliuer you. Saluation is a matter of great earnest.

Mat. 25. 3.
Luc. 2. 37.

19. Our Sauour Christ by those parables of the Wise Virgins, and Watchfull seruants, what else doth he teach his Disciples, and vs all, but in so weightie a cause to bee carefull indeed? We haue as much need as any that euer liued vnder the cope of Heauen, considering these sinnefull dayes.

Gen. 6. 5.

When God said, the wickednesse of men is great vpon earth, it was time for Noah to prepare for an Arke to saue himselfe.

Gen. 19. 14

When once the crye of Sodome was ascended to Heauen, it was time for Lot to thinke of his departure vnto the Hill countre. When this World, now after many strong fies of great contentions, begins to trifle idly with euery fancy, we may partly gather by these vnkely signes, which way it is drawing, and say, God or heauen helpe that world.

world, for it is a weake world in deede.

20 These bee no dayes to liue securely in : but rather time , and high time is it for e- uery one to amend one , that God may haue mercie vppon vs all. Haue wee not example by them that sleepe vntill the Bridegroomes comming , that euery knock will not bee sufficient warrant to enter ? By him that wept for a blessing ; When it was too late, that euery sigh will not be a satisfacti- on for our sinnes ? 'Tis most sure, and we had neede looke to it in time : Where the Tree fal- leth there it lyeth. And as the last day (saith S. Austen) of our life leauerh vs : so shall the day of Doome finde vs. To let all alone vntill it bee too late, was their folly, who long since were drowned in the floud. To call only for wealth and ease , was his worldly wisdom , that made a sodaine fare=well from both :

Mat.25.13

Gen.27.38

EccLII.3.

Gen.7.21.

Luk. 12. 20

both : when that night his soule was taken from him, taken from him, and so not yeelded of him. To deferre all vnto the last push, neuer entring into a Religious remembrance of our end, is an effect of that ill spirit, called Sensuall securitie, which kind of Spirit is not cast out, but by fasting and Prayer.

CHAP. III.

How behouefull it is for euery Christian man, soberly to meditate of his end.



In the whole Tenure of a Christian life, no part more heauenly, then that we spend in Religious Meditation: for this Religious Meditation, no subject more nearly concerneth the state of man, then often to beate vpon a remembrance of his end, where-
in

in consisteth the center of al his desires, the haruest of all his labours, his sure and most happy repose for euer.

How behouefull then is it for euery one to sequester himselfe sometimes from incumbrances of the world, Vacare Deo, to bee at leisure for God, and to call his best thoughts to counsell to this businesse of his soule: the manifold effects of so good a practise will easily shew and approue as much. For who is there that with Ezechias will not fall to set his household, his life, his soule, and all in order, when once that of the Prophet moues his very heart: Ezechias, moriere Ezechias, now God bee mercifull vnto thee, thou art no longer a man of this world, dispatch to be gone, thou must shortly die? O man, set thy house in order. There is, Domus conscientie, a house of thy conscience: Domus corporis, a house of thy body: Domus familiar,

Esa. 38. 1.

liz, a house of thy familie : Domus æternitatis, a house of eternitie : All these must bee set in order : The house of thy conscience, by good life, wherein thou maiest liue quietly according to that, Reuertere anima in requiem, turne vnto thy rest O my soule. The house of thy body by keeping it pure, according to that of the Apostle, This is the will of God, euen your holinesse. The house of thy familie, by well gouerning it, and disposing these temporall blessings at the last, according to this of the Prophet Esay, dispone domum tuam, set thy house in order. The house of eternitie, by mercifulnesse vnto the poore, according to that of our Sauour Luke 16.9. Make you friends of the riches of iniquitie, that when you shall want, they receiue you into euerlasting habitations. Who is there that wil not sit downe, and cast ouer his Bills of account, before he runne too farre

in Arrerages, that thinkes
thoroughly he shall (before long
be) heare his Masters voice to
warne him out of office. Iam
non poteris villicare, Thou shalt
be no longer Steward.

Luc. 16. 2.

2 In a generalitie, how this
or the like remembrance cau-
seth a carefull direction of all
our life, when any temptation
doth come, that of the wiseman
doth briefly expresse: My sonne
remember thy end, in whatsoeuer
thou shalt take in hand, and thou
shalt neuer doe amisse.

Eccl. 1. 40.

3 This remembrance, if it
did sinke into the heart, where-
as often like a peece of musck,
it soundeth in the eare, then
would it worke better effects in
the world, then commonly it is
wont. If couetous men who
seeme pessed with a spirit of
hauing, who like Moales and
Ants are alwaies turning in the
earth. If the proude, who like
Giants with contempt disdain
the meaner of the world, who
are

are made of the same mold as wel as they are, did deeply consider that of the heathen. *Mors sceptrā ligonibus æquar*, that death equals all, and that one of these daies, they shall become a clod of earth, when the same Death like a straight searcher will see that they carrie away nothing with them, when they must strike saile, when those loftie lookes shall bee laid full low, & all their glorie be eclipsed: some good thought to this effect, would make them keepe within compasse, and say with Naaman the Syrian, God bee merciful vnto vs in this one thing, that wee thinke not oftner of our end.

1. Reg. 5. 18

2. Sam. 13.

19.

1. Reg 33.

9.

4 Would any Ammon commit that freely in the sight of God, which he shameth to commit in the sight of the meanest of all Gods creatures? Would any Ahab oppresse and wrong poore Naboths, and did himselfe remember hee were but a

sc=

soiourner, as were his forefathers, that shortly he must become womens meate: and that after an euill course, hee must then goe to answer for all, when the heart shall feele, for wrong offered, many a cold pul, and the stane of oppression lie vpon the soule as heaue as lead.

Some there are (saith Iob) Iob. 2. 3. that remoue the Land marks, that lead away the Iffe of the fatherlesse, that make the poore turne out of his way, many are so farre from doing good as not to harme others, may bee accounted a great benefit received from them, doth not the crying sinne of oppression like Abels bloud goe vp to God: seeing there is vox sanguinis, a voice of bloud, which is vox Iustitiæ, a voice of iustice, assuredly it doth, it doth.

Is there an Ite Maledicti, goe pee cursed, for them which doe not feede the hungrie, and shall they

Mat. 25. 11

Mat. 25. 11

they goe free that take away the bread of the hungry? Is the punishment so great for them that lodge not the stranger? and is there nothing for them that wrong the fatherlesse & stranger? if those who cloathed not the naked, finde it so hard a doome, what may they fear that take away the cloathing of the naked? Well, there will come a day, when men may wish they had shewed mercie.

*Greg. Naz.
de Pauper.
Amand.*

Our Inferiours (saith a godly father) dee so looke for our mercie, as wee at time of neede would looke for Gods mercie. Our Sauour Christ said to forwarne Reuolters: Remember Lots Wife: So it may bee said to aduise al oppressors, Remember poore Naboths Vineyard.

5 To call to mind that this world, and the glorie thereof, so soone passeth away, that we are here to day, and gone to morrow: If nothing else, yet with men of reasonable capacitie, this were

were enough, were it considered to quench the thirst of Avarice, to hold in the hand of reuenge, in a world, to containe all men within the lists and limits of a Christian, and conscionable course: But because this is not considered, so many liue, as if they had no soules to saue. Such is the calamitie of our time: Non sic erat à principio, but it was not so from the beginning: When good men remember another world, considering they were not bozne for themselves, but for the good of others, and nihil Deo similis quam adiuuare quamplurimos, that there was nothing which more resembled God, then the doing of good to as many as they could: This they remembering, they departed from the world, first in their desires, then in deede.

The godly Patriarkes in purchasing onely a place to burie in, what doth it else but manifestly

Genes. 3. 4

Psal. 90. 12

nifestly shew vnto succeeding Posteritie, how mindfull they were of their departure hence? That song of Moses, which the ancient fathers say, the people of God vsed in forme of a daily Prayer, to wit, the 90 Psalme, wherein both mans frailtie is acknowledged, as also this Petition pathetically inferred, Lord teach vs to number our dayes: doth it not shew vnto vs, with what deuotion they daily entred in a remembrance of their end?

Gen. 18. 17

Iob. 10. 14.

Psa. 120. 3.

2. Pet. 1. 3.

Where is that mindfullnesse of Abraham so great a Patriarke, who confessed himselfe to be but dust and ashes? Of Iob, who daily waited till his chāging should come? Of King Dauid, who made no other reckoning of himselfe, but to be only a stranger amongst men? of the Apostle S. Peter, who counted his continuance here but an abode in a Tabernacle, which he should shortly lay off. Taber=

bernacles were only for men in warfare, and pilgrims, to shew while we were in these bodies, we are no other but men readie to remoue? Of the old Christians, who comming to that Article in their Creede, Credo carnis resurrectionem, I beleue the resurrection of the flesh, should adde this speech, etiam huius carnis, euen of this, pointing to some naked parts of their armes or hands, or alluding to that of the Apostle, this mortall. How farre these were from setting their repose here in earth: Nay, how mindefull they were of their departure hence, we may hence easily perceiue.

6 Amongst Heathen men, the Emperors when they were crowned, the Sepulchres of the dead Men were shewed vnto them, and they asked what one should be made for them, thereby putting them in remembrance that they must looke for

no other, but themselves shortly to haue the like. For the old Saints and Seruants of God, who liued in a continuall farewell from the world, like wise Merchants alwaies thinking of their returne, endeouored to take vp Treasures by Bills of receipt, where they should stay and make their abode for euer.

Gen. 28. 1.

7 Jacob was carefull in his iourney to Haran, Iacob slept, the same night God shewed him a ladder, the top whereof reached to Heauen. Iacob, that is the iourney thou and all Pilgrims should be carefull of indeed, in the great passage to Heauen.

8 The Philosophers, who saw no further then the clouds of humane reason, perceiuing the declining course of humane nature, could say, The life of wise men, what should it else bee, but a continuall Meditation of death? But the Apostle telleth
us

vs in effect, the life of Christians, what should it else be but a meditation withall of a better life after death ? and therefore saith, Set your affections on heavenly things, and not on earthly.

The nature of the earth is cold and drie : so are earthly affections to deuotion and pietie: the earth stands still, and hath the circumference carried about it, so are Gods benefits about earthly men, & they are not at all moued. The earth doth often keep down the hot exhalations which naturally would ascend: so doe earthly affections many good motions, which would make vs often enter into some good remembrance of our end: nay, the earth is heauie, and heauie things goe downward, & therefore earthly affections goe that way amongst others, (to obserue withall what is required of vs) but the qualitie of the earth is to be fruitfull after sowing and manuring, be-

cause the ground that brings forth Wypars, is subiect to a curse.

9 If any to exercise himselfe continually in this speculative remembrance, would keepe a Catalogue to this end, and often recite by name, how many graue Counsellors, how many worthe Men of Armes, and Gallants of the world, how many of his nearest Familiars hee had knowne, within these few yeares to haue flourished with their troupes and traines after them, saying: (Good Lord) Hath not the pir shut vp her mouth vpon them? Are they not gone as winde that passeth, but returneth not againe: Surely, (saith Iob) their houses shall know them no more. Are they not dead and rotten, are they not all gone almost, as if they neuer had beene? might he not hereby call himselfe to a remembrance of himselfe? why should men make so much account

count of this world, that is so transitorie.

Againe, what more effectual mean is there to make vs shake off the allurements of this life, as Paul did the Uiper into the fire, then this or the like religious Meditation of our end.

Act. 28. 5.

10 Almighty God would shew the Prophet Ieremie in no other place, then a house of clay, the state and condition of the despisers of his Word, to signifie, that wee are best lessoned where our fraile estate may be best considered.

Ier. 18. 23.

The Prophet Esay must not say it, but crie it: To crie a voice of mouing & mourning, what must he crie? that all flesh is grasse, and the glorie of man is as the floure of the field. Hee must not crie that pooze men are grasse, or weake men are grasse, or old men are grasse, or some men are grasse, but all men are grasse. And that the glorie or chiefe felicitie of the

Esa. 40. 3.

world is but as the flower of
the field.

Eccl. 10. 12

The wiseman could not but
wonder, why any should bee
puffed vp with Pride, conside-
ring what hee was : quid super-
bis terra, O earth (saith hee)
why art thou proud ? As if all
our pompe, and our selues too
were no better then the ground
we tread vpon : Formauit Deus
hominem de limo terræ, And
God made Man of the slime of
the earth, not of the fire, or of
the aire, least hee should bee
apt to mount or aspire in his
owne conceit, but of the earth
which occupieth the lowest
place.

Gen. 2. 7.

A strange case to see the
meannesse of our beginning,
and yet to be arrogant, and ex-
alt our selues ? To consider
vpon how weake a foundation
we stand, and to thinke of no-
thing lesse ? If we will needs
be high minded, would to God
wee would set our mindes on
hea-

Col. 3. 2.

heauenly things , or things on high.

11 For consideration , necessarie it is , to thinke on that which must necessarily befall : Were it but onely for that which stands like the Law of the Medes and Persians , *Constitutum est omnibus semel mori*, It is enacted that all must die : this were enough to cast a cloud ouer all our fairest delights . But the same , *post autem iudicium* , there is somewhat more behinde , and that is called the time of Iudgement . This once possessing the heart there needed not so many penall Lawes to deterre them & their affections (which are often so far out of square) from extreme impietie : amongst lawes some are antiquated , as that of diuorce , some changed , as that of Circumcission , some dispensed withall , as that of the Sabbath , but this *Statutum est* , that all shall die and come to iudgement,

ment, it is neither antiquated nor changed nor dispensed with all.

Therefore the remembrance of the foure last things, which the old Writers so often mention: that is, the ioyes of Heauen, the paines of Hell, the day of Death, and the time of Iudgement to come, doe worke in vs foure good effects: the first, is a feare of God: the second, a carefulnesse not to offend our Neighbour: the third, a contempt of the world: the fourth, a desire to liue deuoutly for the time to come.

12 The Cock (saith one) fearing the Eagle, and the Hawke, hath one eye fixed on his meate, and the other often directed in the Aire: so a prouident godly man, prouiding before hand thinges necessarie, hath respect vnto the Eagle, or Christs comming in the aire to iudgement, as also vnto the Hawke, who is Death, there-
fore

foze called Rapax, because it suddenly seizeth and preyeth vpon all.

13 A generall restraint from euill (saith Cassianus, an ancient *Monaster*) is a mindfulnessse of death, which the Egyptians perceiuing, thought a bare resemblance thereof al trembling and shaking, brought in at their solemnest feasts, to be a speciall meane to moue the beholders to all sobrietie.

Cassap. 18.

14 The Centurion in the Gospel, who otherwise was farre off from the acknowledging the Saviour of the world, when he saw the baile rent, the earth moue, the stones cleaue asunder, the heauens mourne in blacke, and after all, the graues themselves to open, and peeld vpon the dead bodies of the Saints, a spectacle of death, amidst al moued him to giue this testimonie, Surely this was the Sonne of God.

Mat. 27. 25

Seeing then that hence a=

¶ 5

rise

Apoc. 6. 8.

Psal. 148. 5

Iob. 7. 7.

Iam. 1. 11.

Psal. 102. 1

Iam. 4. 14.

1. Pet. 2. 15

rise so forceable motives vnto a godly and careful direction of our waies, did wee but sometimes behold that pale Horse, and him that sits thereon, whose name is Death, in our musing dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to step backe in pursuit of some sinnefull vanities, which wee follow so fast as we doe.

15 The holy Ghost resembling the state of man, To the grasse, to a shadow, the smoake, a vapour, a flower, things of so small continuance, what else should it intimate vnto vs, but a consideration of our vnconstant and variable estate? The chiefest of mans glorie is resembled to a flower, & a flower is a thing of no long continuance, the cold nips it, the heate withers it, the sicke cuts it downe with the grasse, though it seeme neuer so faire, it will wither of it selfe: the Grasse, the

the Shadow, the Vapour, the Smoake, what else are these but vanishing things?

The Apostle S. Peter vnto the dispersed Jewes, and conuerted Christians, to draw them from carnall desires, vsed this as an argument of effect: Obsecro vos tanquam Aduenas & Peregrinos. I beseech you (saith hee) as Pilgrims and Strangers: as if hee should haue said, seeing you are in this World, but as wayfaring men, stay not your selues vpon carnall desires, the baits of Satan, and very bane of your soules, abstaine from them, flie them.

It is the manner of Strangers not to intermeddle with many much lesse dangerous attempts, but as wise and circumspect Men, to remember they are only in the way to a further home, of more continuance, where they are to make their abode.

Againe, the life of Man
(saith

August. 31.
Trist. in
Joan.

Hier. ad
Paul.

(saith Iob) is a warfare, and men in warfare haue euer death before their eyes: wherefore saith S. Austen Nihil aliud in hac vita peregrinationis nostræ meditetur, nisi quia hic non semper erimus, & ibi locum bene viuendo præparabimus, vnde nunquam migrabimus. Let vs meditate in this life of nothing more then of our pilgrimage, that here wee shall not alwaies be, preparing our selues rather to that place, whence we shall neuer depart, but haue a sure stay for euer. And S. Ierome, Qui quotidie recordatur se esse moriturum, contemnit præsentia, & ad futura festinat. He that doth remember that die hee must, little regarding things present, euer hasteth towards things to come.

All which the old Enemy of man perceiuing to be behoueful for man, seeketh nothing more then to draw him from this frequent Meditation of death, chiefly by the pleasurable allure=

lurements of intising vanities?

16 The Hunter, when hee seeketh to take the Tygers yong (which is only one) is said to set vp Looking-glasses, where the Tyger should passe along in seeking this yong, which shee doth sometimes by straying abroad, loose, finding in the Glasse a resemblance of her selfe, leaues the pursuit, and looseth her yong. This old Hunter perceiuing mans industrie in the conseruation of that which is one, and only one, his deare Soule, would by many goodly shewes, make vs neglect this religious care, and stay our selues vpon euery friuolous delight, so long that wee cleane forget whereabout we goe, and so hazard that which the Prophet calleth most precious, euen the redemption of our soules.

Psal. 49. 8.

17 But the prouident Christian man, knowing how dangerous it must needs be for the Bird to take delight amidst the
ginnes

gunnes and snares of the fowler, makes no stay vpon these inticing euils, soares aloft, and taking the wings of contemplation, thinks of the ioyes of Heauen, the paines of Hell, his owne death, and the death of the sonne of God, for the saluation of vs all: with Daniel strewes ashes, and ashes sometimes keepe fire, as thoughts of our mortalitie doe deuotion: hee strewes these ashes to descrie the steps of Death, who stealeth along, and eateth out the continuance of our dayes: or like a skillfull Pilot, who often sits at the Sterne, looks vnto the Starres and Planets, beares off from the shelues of many dangerous occasions, that so by the prosperous gale of God his holy Spirit, hee may put into the Port of euerlasting rest.

Luc. 12. 38.
Mat. 24. 23

18 No Seruants more orderly vse their masters talents then those who euer feare their
Ma=

Masters sudden returne. No
Houholder more safe then hee,
who at euery Watch suspecteth
the Theeues entring. When
that of the Prophet Esay calls
vs aside from the World, and
tells vs softly, Moriere; Man
thou shalt die, it makes vs pe-
nitent for the time past, and re-
spectiue for the time to come,
causing the fear of God to haue
a predominant force in this our
naturall, and otherwise weak-
ly constitution.

19 To meditate therefore
of our end at our lying downe,
which doth resemble the graue,
and our rising vp, which may
minde vs of a ioyfull resurrec-
tion, to make this remembrance
the key to open the day, and shut
in the night, is a behouefull
practise, and wee shall soone
perceiue it by the manifold ef-
fects, which doe thence conse-
quently ensue. It will make
yong men more heedful in their
wayes, old men more fearefull
of

Gen. 34. 68

of their workes, all men more
prouident for the time to come.

20 Isaac vpon Sarahs death
went forth to meditate: hauing
lost Sarah, he met Rebecca. We
somtime loose earthly comfort,
but going forth religiously to
meditate vpon God his excel-
lencie, and our owne frailtie,
we meete with Rebecca, better
comfort, that is to say, heauen-
ly. Lord teach vs to number
our daies, that wee may apply
cur hearts to wisdom,

CHAP. IIII.

Wherein is shewed, that the state
and condition of the life pre-
sent, may iustly moue vs to this
consideration.



Amongst the mani-
fold reasons which
may induce vs to
this religious re-
membrance of our
end, none more effectuell then a
due

due consideration of our estate present. For what is our life but a Ionas gourd, suddenly sprung vp, and by and by withered againe and gone? But a Iacobs pulgrimage, the dayes whereof are in number few, and in condition euill.

The tempter (saith S. Ambrose) shewed the glorie of the world in the twinkling of an eye, which shal vanish too in the twinkling of an eye. What is all our glorie, but as the visions which Esdras saw, goodly to looke vpon, and vanished in a moment? Or as Nebuchadnezzars Image, that had a head of gold, breast and armes of siluer, and yet one dash with a stone out of the rock, brought all to ruine. May it not be said of the goodly pompe, and most glorious shewes, which we so much admire amongst men, as Christ said of the buildings of the Temple: See you not these things, verily, there shall not be left

Gen. 47. 9.

*Ambros. in
Luc.*

1. Esdr. 8.

Dan. 2. 33.

*Aristot. de
Nat. An. 3.*

left a stone vpon a stone : As if little , or no mention at all should be left of all.

Are wee not compared to certaine small Flies , that liue neare the riuer Hispanis, which in the morning are bredde , at noone are in their full strength, and at night they make their end, and are gone.

Christ our Sauour said of his being here amongst Men, yet a litle while am I with you. David called his life and death a going forth, and a coming in. What are the thinges of this world ? As for popular applause , is it not much like Smoake , which the higher it mounteth, the sooner it vanisheth away. And for beautie, doe not some few fits of a feuer marre all the fashion ? O the inconstancie of all worldly glorie , in which there is nothing sure , no more then is of calme in the Sea , because it is still subiect to a storme,

1 All this stately and Da-
geantlike pompe, shall vanish
away and come to nothing, as
if it neuer had beene.

He that had come to the tomb
of Alexander the Great, & there
found enterred within the com-
passe of seuen feet, him whom a
whole world could not suffice,
might hee not haue iustly said,
Is heere the Mirrour of the
world? Is here the flourishing
Monarch of his time?

O world, most vnworthie to
be affected of vs, where are the
riches, that pouertie hath not
decaied? where is beautie, that
age hath not withered? where
is the strength, that sicknesse
hath not weakened? where is
the pompe that time hath not
ruinated? I say not of men,
but euen of Cities, nay Em-
pires themselves.

3 Wee are but Tenants at
will in this claye farme, the
foundation of all the building
is a small substance, alwaies
kept

kept cold by an entercourse of aire, the pillar whereupon the whole frame staies, is only the passage of a little breath: the strength, some few bones tyed together with drie strings, or sinewes: howsoever wee peece and patch this poore Cottage, it will at last fall, In manus Domini, Into the Lords hands, and wee must giue surrender, when Death shall say, This, or this mans time is come.

4 First, wee mourne for others, a little after, others mourne for vs. Now we supply the places, and offices, and heritages, of them that were before, and ere long bee others shall come a fresh in our rooms, and rule where wee rule, sway where we sway, and possesse all which we haue scratched together with care, kept with feare, and at last left with sorrow.

Whereby wee see, that wee came not into this World, to build houses or purchase lands,
to

to ioyne house to house, but rather by this our short continuance, wee are put in minde, to haue temporalia in vsu, aeterna in desiderio, These temporall things in vse, but eternall things in desire: To vse this world, as if we vsed it not, and so be gone.

1. Cor. 7.
31.

5 To this short continuance of life, may bee added, the miserie of the same. For all is not life wee here liue, when Iob said, Man that is borne of a Woman, hath but a short time to liue, he by and by sheweth how this time is annoied, and is (saith he) full of miserie, *Anni humanæ vitæ pauci, ærumnæ multæ.* The yeares of mans life are few, but the griefs thereof (saith one) are many. Whereupon by the Grecians, the first day of the life of mā, was called γενέθλιον γένεσις τῆς ἀδελῶν, that is to say, a beginning of conflicts, our ingresse and egress, & progresse too, is with signes

Iob. 14. 1.

signes of sorrow. S. Augustine saith of mans first entrance into the world: Nondum loquitur, & tamen prophetat. A tender infant not able to speake, and yet doth by teares prophesse of the sorowes incident in the life of man. The males from Adam crie A, the female from Eve E, all shew signes of sorrow.

*August. de
pug. Anim.*

*Cyprian. de
Mort.*

6 Come wee to our new birth according to Grace, doe wee not in Baptisme take our prest money, to fight a battell vnder the banner of Christ our Captaine? And thou needest not (saith S. Augustine) care to fight against many enemies, for be thou well assured, many enemies will fight against thee; which combat Cyprian declareth after this manner: If thou, O man, overcome couetousnesse, couetousnesse being overcome, some euill affection will assaile thee, if that euill affection bee strangled, vaine glorie will allure thee: if vaine glorie bee de-

spited.

spised, wrath and desire of reuenge will incense thee, if wrath be pacified, then pride will puffed thee vp, if pride bee allaiied, some other enemy will step in to giue thee a fresh assault: As if the whole life of man were no other but a continuall hacking, and hewing at, and off, these Hydraes heads of sinne.

The last Enemy that shall be destroyed, is Death: to shew that vntill death bee come and gone, an end of enemies will neuer come. When we see daily some goe downe, we perceiue there is no peace to bee looked for with this enemy, from our swadling clothes, to our winding sheet.

I heard a voice from Heauen, saying, (saith S. Iohn) Blessed are the Dead which die in the Lord, they rest from their labours: as if the Saints neuer rest, vntill rest and blessednesse, and dying in the Lord meete together.

1. Cor. 15.

Apo. 14. 13

Iud. 7. 4.

8 Here fraile nature is the field, wherein we must be euer toiling: sinne is the Jebusite, that will bee euer troubling the World, is the Step-mother to Gods children, that will bee euer chiding, afflictions are the waters where our Gedon will trie whether wee are fit Souldiers to fight this battel, the Apostle saith, Castigat omnem filium, if euery sonne then, none excepted, no not his owne naturall Sonne.

Num. 11.

Num. 16.

Num. 21.

9 We reade in the eleuenth, sixteenth, and one and twentieth of the booke of Numbers, that the people much murmured in the wilderness, thinking that after their deliuerance out of Egypt, to haue found their sweetnesse there, the people were deceiued, God kept that vntill they came into the Land of promise.

Wee must not looke for our happinesse here, God keepeth that vntill wee come into the holy

holy Land. Here we are euery day gathering Manna : when the long Sabbath comes, then we cease gathering. Ioseph gaue his Brethren provision for the way, but the full Sacks were kept in store, vntill they came home vnto their fathers house, God giues vs here a taste and assay of his goodnesse, as a good Merchant willing to haue our custome for greater commodi- ties : but the full Sacks are kept in store vntill wee come vnto his heauenly Kingdome.

10 For this life Adam in sudore vultus tui, in the sweat of the browes thou shalt eate thy bread. Nay, Adam in laboribus comedes cunctis diebus vitæ tuæ, In labour and sorrow shalt thou eate thereof all the dayes of thy life, vntill thou returne vnto the earth, out of which thou wast taken. As if the daies of men by reason of sinne, were no other but the daies of sorrow : because euery day hath

suam maliciam, his griefe: and euerie night, suum terrorem, his terror. So that in this the Ancient saying wil be verified, *ὁ βίος ὁν βίος ἀλλὰ σύμφορος*, Humana vita non est vita, sed calamitas, the life of man is rather calamitie then life. As one tossed with stormes may rather be said to haue been long tossed, then to haue sailed farre, so may man be said rather to haue beene long troubled, then to haue liued long.

21 If one haue goods and treasures, hee liueth in trauell, and is faine to imprison them vnder lock and bolt, for feare they should flie from him. If hee bee destitute and needie, he liueth in griefe, because want is grievous vnto mans nature. If he be in high estate, he is either enuied or enuieth, as if the chiefest felicitie of Worldlings were infelicitie: and no other but Splendida miseria, a very shining miserie.

If

If wee will heare Augustus so great a Potentate, wee shall find him wishing rather to lead a priuate life, then to enioy the whole Regall Empire of the West. Cyrus King of Persia was wont to say, that did Men but know the infinite cares hee sustained vnder an Imperiall Crowne, hee thought no man would so much as stoop to take it vp.

12 If these, who had the chiefest glorie amongst Men, found all so wearisome, much more may the Christian Soule resolute, neuer to sing her sweet Requiem, vntill shee come to beare a Part in that ioyfull Quire of Saints and Angels aboue in Heauen, if shee cannot sing with the Angels, in earth peace, shee shall one day sing, glorie be to God on high.

For the delights of Sinne, they goe downe as the Wine (saith Salomon) pleasantly at the first, but at the last they bite
f 2 like

like a Serpent, Oblectant sensum, interficiunt spiritum, they delight the sense, but slay the Soule. And are as the Rose when the flower is gone, there remaines nothing but a prick: In a word, they play vs a very Tragedie, howsoever they be-
ginne with applause, yet at the shutting vp of all, they will end with horroꝝ.

In the mean time doe we not see the Vices themselves reward their followers with sundry griefs and infirmities? And is not their fairest end oftentimes extreme penurie? As if God would haue licentious liuers feeble the smart of their owne rod.

13 For the World it selfe doth it not (saith S. Iohn) passe away, & concupiscentia eius, and the lusts thereof? doth it not shew Men a verie Iudas paye, and betray them vnto Satan, saying, whom I kisse with a faigned signe of loue, take them

torment.

torture them. Which is enough to make them out of loue with the same world, and with i. or, to get them from Sodome, or with the Saints, to come out of Babylon, the affections of a sinnefull life, that they bee not partakers of the punishment to be inflicted vpon the same.

Apo. 18.4

14 Now to come a little to the state of those in this world, whose inheritance is aboue, what else doe they find it, but a maine sea of calamities, where they are tossed with the Billowes of many stormes, and doe feele this passage full of bitterness: least they should take too much delight in wallowing and rowling too and fro vpon worldly pleasures, God doth ballest their ship with some affliction.

To see a little the state of Gods owne friends, there was neuer yet a Moles, but hee had a Iannes and a Iambres to resist him, neuer was there a good

Exod. 7.11
1. Tim. 3.8

Gen. 37. 11

1. Reg. 10. 2

1. Ti. 1. 20.

*Socr. Histor.**Eccles. lib. 1**Chr. 20.*

Mat. 5. 21.

Ioseph, but he had in his owne fathers house vnkinde Brethren to enuie him: neuer an Elias, but a Iesabel to hunt him: neuer a Paul, but an Alexander to doe him much euill, neuer a reuerend Athanasius, or most learned and painefull Bishop of his time, but bold Spirited Schismatickes wrongfully to maligne him.

Wherefore, to haue enemies in this world, we must be content, it was his case, that now sits at the right hand of God in heauen. To suffer persecution, it is no new accident, Sic persecuti sunt Prophetas, qui fuerunt ante vos, saith our Sauiour to his Disciples, the Prophets of old drunke of the same Cup, all suffered.

15 From this annoyance we may come vnto the domesticall or home troubles, within our selues, euen our flesh, of which we may say, as one said once of a troublesome Neighbour, Nec possum

possum viuere tecum, nec sine te,
 neither can I liue with thee no;
 without thee : because Adam
 was disobedient to God, nature
 is disobedient to Adam, like Ha-
 gar the bond-woman, is verie
 disdainfull towards her Mi-
 stris Sarah, to wit, infused grace
 where the rebellious appetites
 conspire against the Regiment
 of reason, where our Will like
 an other Eue, is still prouoking
 vs to reach after the forbidden
 fruit, where sinne, like Tar-
 quinius the proud, would Ty-
 rannize and Usurpe a perpe-
 tuall Dictatorship. This sinne
 is a Sword in the Heart, a
 Serpent in the Bosome, poison
 in the Stomack, and a Cheeke
 in the House : It wounds Na-
 ture, it stings the Conscience,
 it kills Charitie, and spoiles vs
 of the fauour of God, which is
 greater then all. When Abi-
 melech raigned, downe went
 Gedeons Children : so is it
 with sinne, when that swaieeth,

Gen. 16. 4.

Rom. 6. 12.

downe goes the fruits of faith.

Againe, for the condition of the world; In pleasing men, we often incurre a greater losse, by displeasing God: by pleasing God (which is best of all) wee oftentimes displease men: but it is not so much what the standers by thinke, so he like of our race that giues the Garland.

Eccl. 40. 12

Thus, which way soeuer we cast our eyes, we see and finde that of the Wiseman verified: Great trauell is created for all men, and a heauie yoke for the Sonnes of Adam, from the day they come out of their Mothers Wombe, to the day they returne to the earth, the Mother of all things: from him that sitteth on the glorious Throne, vnto him that is beneath in earth and ashes.

Apo. 14. 11

16 This is the estate of all, in generall, sinners corrected, Sonnes chastened: nay, the euill themselves much tossed and turmoiled. They that worship the Beast (saith S. Iohn) haue

no

no rest day nor night, as they haue not who make an Idoll of sensuall pleasure. Looke how many vices, so many furies are wont to haunt the vicious minded man. The Prophet Dauid saith, They that runne after a strange God, shall haue much trouble, as they haue who made their Drossie Mammon their God: their glorie their God, the World their God, their Belly their God, as the Apostle speaketh, for so do Epicures, whose thine is their kitchen, whose Priest is their Cooke, whose Altar is their table, and whose belly is their God: when they haue all done (saith S. Ierome) assuredly they finde Maiorem poenam quam voluptatem, greater punishment then pleasure, Diseases of bodie, anxietie of minde.

And thus the estate and condition of life is found troublesome, euen of him to whom Abraham said, Tu in vita, Thou

Psal. 16. 7.

Phil. 3. 19.

Hier. Hom.
cont. Iovin.
Luc. 16. 23

in the life receiuedst the ioy : for the Voluptuous in seeking his pleasures, the Ambitious his glorie, the Couetous his gaine, endure in this world a very seruitude and thraldome of life.

17 But the godly who are Gold, and so must bee tryed in the Furnace of aduersitie, who only here haue their trials, who are tilled and manured as the Plough ground, to bee made fruitful and fertile, and are proued with Simon of Cyrene, eue-ry one with his Crosse, must be contented to accompany Christ vnto his Kingdome.

Manifold troubles are incident to all, but in more speciall manner vnto those, who are going from the dirt and mire of Egypt, to doe sacrifice to God, who will bring them into a good Land, the remembrance whereof may make them with David, that they had wings like a Dove, and so flying they might come to rest.

where=

Mat. 27. 52

Exo. 8. 25.

Psal. 55. 5

Wherefore, for the transitory and fleeting delights of this sinfull world : happy are we if wee see them, more happy if we shunne them, but most happy of all, when God shall take vs cleane from them, when we shall bee deliuered from this irksome necessitie of sinning, and not grieue the holy Spirit any more.

18 It is some comfort vnto the way=faring Man, to commune of his iournies end : joyfully doth the bondman reckon of the yeare of Iubilee. This wearisome Pilgrimage of ours may iustly moue vs, this burdensome bondage may moue vs indeede to enter into a sad remembrance of our end, and pause with that of the Apostle, hæc meditare, Meditate of these things.

19 Elias fledde but a daies iourney before Iesabel, and hee said, It is enough Lord, take my soule. The Angell would haue

Tob 5.13.

Psal. 137. 4

haue Tobie reioyce, and Tobie replied, quale mihi erit gaudium, qui in tenebris sedeo, &c. What ioy can I haue, that doe here sit in darkenesse, and doe not behold the light of the Sunne? Those of Babylon would haue the Israelites sing them a song: Alas, what song could they sing, being so sorrowfull Captiues as they were? Here wee are lying before many Iesabels. Here we sit in darkenesse, and see not the true light that doth shine aboue in glorie. Here we are poore captiues, what reioycing should we haue in a vale of teares, in so low and marshie a soile, naturally subiect vnto moisture?

Aug. Tract. 22.
in Ioan. 22.

This life is rather a death then a life, as S. Austen in effect belieweth vpon these words of our Saviour, they shall passe from death vnto life, calling this life death, and not come to iudgement, that is to say, vnto condemnation of iudgement.

¶ This

This farre Countrie is full of penurie and sorrow, no plentie, no musick, vntill wee returne vnto our fathers house. While we are on this side Iordā, we are amidst many trialls, and to say truth, wee may looke for no other. We find that of S. Austen true, quid est diu viuere, nisi diu torqueri? What is it to liue long but to be long troubled?

Luc. 13. 14

*Augst. de
Verb. Dom.
Serm. 70.*

20 Wee reade that Noahs Doue at the first sight from the Arke (wel she might mount aloft) fetcht many retires, but she could haue no resting place, vntill Noah opened the Window of the Arke to receiue her in againe, so the poore Soule may soare a time, but lifting vp many a sigh and supplication vnto God, who at last doth open the window of his heavenly Arke, and then, but not before, shee hath sure footing, to rest for euer.

Gen. 8. 9.

21 Those good men (saith the Apostle S. Paul) of whom some=

Heb. 11. 38

Sometimes the bad world was vnworthie, wandred vp and downe in sheepeskins, in desarts, as men forlorne: shewing euidently, that their glorie was not of this world, where they found so sozie a being, and therefore had their hope full of immortallitie, hoping for a reward to come. They sought Gods glorie in earth, and for their owne glorie they let that alone, till they came to heauen.

2. Cor. II.
26.

Now therefore, seeing in this state of life all is so troublesom, Enemies at home, Enemies abroad, perills on euery side, A Christian meditation of our departure from the World, and consequently from all enemies, may tell vs, All will one day be better.

22 That wee should not thinke of our continuance here, we see this life to be only a pilgrimage: That wee should not take the way for our Countrey, or thinke of setting vp our rest, where

where our state is so cumbersome and vnquiet, as it is: where we haue much Wormewood, but little Honey: more motiues to reade the Lamentations of Ieremie, then wee haue to sing the songs of Salomon: more tasting of the sower Leauen of aduersitie, then wee haue of the sweet meale of prosperitie: God would haue it so that we should looke for another Home, and hope for a better rest.

If euery Creature groane, then much more may Man, the most excellent of all creatures, waiting for that adoption of the Sonnes of God, which shall be giuen in the Resurrection of the iust. If they would be vnburdened, how much more may man desire to bee freed from the burden of sinne?

When the Prophet Micheas would raise vp the pensive hearts of the people, in the time of their captiuitie, he put them
in

Rom. 8. 22

Mic. 2. 10.

in minde of their departure, as thus : Surgite hic non habetis requiem, Arise to be gone, here is not your place of rest. In like manner, to quicken a little our wearie spirits, amidst many calamities, the lifting vp of our hearts, by a Meditation of our deliuerance from this earthly rhyaldome, as the prison of the soule, will tell vs of a blessed state to come, where wee shall haue rest, which is the end of e-very motion, and the perfection of labour and trauell. Godly men depart this world as Trauellers that come to their owne home, as hungrie people that approach to a rich banquet, as pooze Creatures to a Gate where there is great Almes.

CHAP.

CHAP. V.

I hat a consideration of the life to come, may moue in vs the same remembrance of our end.



Tis a Rule in naturall Philosophie that to see the Planets, and those superiour Lights at mid-day, men must goe downe into some wondrous deepe pit, or Well, cleane from the light of the Horizon, where they liue: To behold with the eye of the Soule, the light and ioyes of the life to come, wee must bee farre remoued from the loue and delights of this inferiour world. The people neuer tasted Manna, vntill they came from the Leauen of Ægypt.

EXO. 16. 15

Our Ancestors, when they saw no other but straw cottages, they neuer minded anie farther buildings, but when
once

Luc. 19. 3.

once they beheld moze seemely
 Shantions, they beganne forth=
 with to dislike that, which be=
 fore did no way dislike them.
 Whilest wee set our affections
 on earthly things, we seeke for
 no better, for we looke no high=
 er, but once taking a taste of
 heauenly, wee beginne to grow
 out of loue with that, which
 before was very acceptable vn=
 to vs. And therefore as Zacheus,
 so long as hee abode in the
 prease, was vpon too low a
 ground to see Christ, vntill hee
 gate him vp into the fig-tree,
 so while wee are in the Root of
 too many worldly affaires, wee
 are too low, & therefore should
 get vp into the sweet fig-tree,
 or cōtemplation of heauen, and
 heauenly things, that there, and
 thence, wee may see the ioy of
 Israel, or excellencie of the life
 to come. And with the Apostle,
 who after hee was rapt into
 the third heauen, reckned earth=
 ly things but dung.

2 God

2 God said vnto Abraham, rise, and walke about this Land, this is the Countrey that I will giue thee. God saies vnto Faith, arise, behold the Heauenly inheritance, that is, the Citie where thou shalt haue thy blessed abode for euer.

Gen. 13. 7.

3 Sea-faring Men, hauing beene long Weather beaten, in the surging and dangerous seas, are wont to shout for ioy, when they doe descric their ha- uen: Joyfully may the Chri- stian behold a farre off, after the manifold stormes of this world, his Heauenly and Euerlasting Harbozough, the remembrance whereof may moue vs either to wish with S. Paul, to bee dis- solued, and bee with Christ, or reply with the Saints in the A- pocalips, vnto him that said, I come, Euen so, come Lord Iesus.

Phil. 1. 23.

4 Here wee doe but sow in teares, there is the place where we shall reape in ioy: Here we are

Apo. 22. 10

are members of the Church militant, where is nothing but combating: there shall wee bee parts of the Church Triumphant, where is no other but reioycing.

1. Sam. 6. 3

2. Reg. 2. 3.

Pfal. 84. 5.

5 The state of the life present, and that to come, is figured by the Tabernacle & Temple of the old Testament: the Tabernacle, for that it was moueable, may resemble the condition of the Life present: the Temple, for that it was fixt and immoueable, the fruition of the life to come, To the framing of the Tabernacle came the Iewes only, but to the building of the Temple, with the Inhabitants of Jewrie, the men of Tyre and Sydon, to wit, both Jewes and Gentils, all concurre in this building, wherein is neuer heard the noise of a hammer. Blessed are they, O Lord, (saith Dauid) that dwell in thy house, where the Sonne of God in glorie, is light

light vnto their eyes, mustcke
vnto their eares, sweetnesse vn-
to their tast, and contentment
vnto their heart, where, in see-
ing, they shall know him, in
knowing they shall possesse
him, in possessing, they shall
loue him, in louing, they shall
receiue eternall blessednesse,
and blessed eternitie, which is
the Garland wee all runne for,
the crowne we all fight for.

1. Col 9. 5.

24.

2. Tim. 4. 7

All our watching, and fa-
sting, and praying, is like Ia-
cobs struiuing with the Angell,
O blesse vs Lord.

Gen. 32. 29

6 Euery thing doth in na-
ture require a perfection: the
heauens which are in continu-
all motion, the Angels which
are ascending and descending,
are said not to haue their full
perfection, but especially Man
in this troublesome motion,
vntill hee come to the accom-
plishment of all his hope. If to
see the state of blessednesse bee
no small ioy, then what will the
fruition

fruition thereof be, where faith hath no more place, because we behold that which we beleueed, where hope ceaseth, because we possesse that we before hoped.

If the Apostle, of whom mention is before made, taken vp into the third Heauen, (and is thought to haue scene part of this blessednesse) could not expresse the excellencie thereof, being so high a subiect, the more hee did consider it, the more hee seemed to wonder at it, yet thus much hee could say, That eye hath not scene, eare had not heard, the heart of man could not conceiue the things that God had prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

1. Cor. 2. 9.

7 To lift vp our eyes towards those glittering beames of Gods glorie, where the sharpest

pest Eagle may bee dazeled, to wade into the depth of his excellencie, wherein a Cammeil may be plunged, the short reach of humane reason may rather moue vs to crie with the Apostle, O altitudo, O the depth of the loue, and bountie, and mercie of God.

They that come vnto the maine Ocean, finde water enough if they come by Millions, to take handfuls of it, bee there a multitude, which no tongue can number. God hath Crownes for their heads, and Palmes for their hands, when they shall follow the Lambe, wheresoeuer hee goeth, when they shall rest vpon Mount Sion, when they shall sit with him, and raigne with him.

8 If you aske, saith Lactantius, why God created the World, it was for no other cause, but that Man should bee created, if you demaund why Man was created, it was, because

Apoc. 7. 9.

Lact. lib. 6.
de Diuina.
praem.

cause hee should worship his Creator, if you aske why hee should worship his Creator, it was for no other cause, but that hee should be rewarded by him: Lord, what was man, that thou diddest so respect him?

These are the Bowells of Gods mercie, who had no other cause of his mercie, but his mercie, no other end, but his owne glorie, and our good which is called *πολύς μισθός*, his most great and ample reward, wherein there is no end of his goodnesse, no number of his mercies, no measure of his wisdom, no depth of his bountie: So God doth deale like God himselfe. The value of which glorie is apparant in this, in that it cost the precious death of the Sonne of God.

*Tertul. de
Habitu.*

Si tanta in terris moraretur fides, quanta merces expectatur in caelis. If there were so great faith in earth, as there is reward looked for in Heauen

(saith Tertullian) mercifull
Lord, what loue should we haue
to the life to come?

9 Pharao was content, at
last the People should goe to
doe Sacrifice, but they must
leauē their Heards of Cattell
behinde, No, Moses will not
leauē a Hoofe in Egypt: all
our desires must goe with vs,
in beleeuing that high reward
of blessednesse, so farre aboue
all humane desert, that is, or
may be.

Exo. 10. 24

De Benefi-
cijs, lib. 2.

10 Seneca writeth, that A-
lexander the Great, giuing a
pooze Man two Talents, the
Man was so astonished with
the greatnesse of the gift, as
hee answered the King: Most
Princely Sir, I am not wor-
thy to receiue so much, to whom
Alexander replied, I doe not
respect, good man, what thou
art meete to receiue, but what
beseemes me so great a Poten-
tate for to giue. God doth not
so much regard what wee most

Unworthie creatures are wo:
thie to receiue, as what be-
commeth him, the God of all
mercie and magnificence, to be-
flow and giue.

Mat. 6. 23.

Herod promised much, when
hec promised halfe his King-
dome, but Christ, when hee
giues, wee finde him giuing a
whole Kingdome: Venite Be-
nediti Patris mei, accipite re-
gnum, Come yee blessed of
my Father, receiue the King-
dome: Hæc, Regnum paratum
vobis, The Kingdome prepared
for you. Seeing Christ hath
prepared Heauen for vs, for the
loue of God let vs prepare our
sclues to Heauen.

Mat. 25. 34

Men are sometimes liberall
in promising, but more nig-
gardly in performing: with
God it is not so. Againe, a-
mongst men the elder, or one
only doth inherit: but with
God all Donnes are Heires, all
Heires inherit: and the inheri-
tance too is a heauenly King-
dome.

Rom. 8. 17.

come to Raigue, to reioyce & uer.

The Meditation of this happy end of man (if man did know his owne happinesse) were enough to make him little respect a thousand worlds: nay, to say with the Prophet, Like as the Hart desireth the water streames, so is my soule a thirst for God, Oh, when shall I enter those Courts of ioy?

Psal. 42. 1.

11 Demetrius Phalerius hearing the Philosophers dispute about the immortalitie of the Soule, wretched man that I am (quoth hee) who haue so long liued in the perishing delights of this corruptible bodie! We know not what wee loose, when we loose opportunitie of seeking, and buying that precious Pearle, for which the prouident Husbandman should sell all that he hath.

πολυτὴν
ἀνθρώπων
ἀνάλωμα
χρῆμα.

Mat. 13. 44

12 When the people, as we reade in the two and thirtieth of the booke of Numbers, were

¶ Come

Num. 32. 3

come to their entrance into the Land of promise, the children of Reuben and Gad, regarding not the promise so often promised, desired Moses that they might stay on the hither side of Jordan, because it was a place meet for their droves of Cattell, which they more respected then their passage into the holy Land. Are there not some in the World, not farre vnlike these Children of Reuben and Gad, who desire to make their stay here, and would goe no farther, for that they esteeme the pleasures and profits of a life temporall, more then they doe the incomprehensible ioyes in that life eternall?

Not vnlike those guests, who being inuited to a great supper, feede so long vpon courser Dishes, that when they come to the Banquet, they haue no appetite, they are so satisfied with earthy things, that when they should come to the best, or desire

of heauenly, they haue no desire at all, or as men lead captiue into a forraigne land from their infancie, doe not only forget their naturall language, but euen a desire of returning home.

But for the true Israelites, all is wearinesse, vntill they come into the Land of rest, whereas in other things (saith Cyprian) we are wont to blame it, yet in the expectation of so great a good, we may commend impatience. Alas is me (saith Dauid) that my Pilgrimage is prolonged. S. Austen writes of certaine beasts, that are so patient of thirst, that seeing many puddles, yet they will neuer drinke of any, til they come to a fountaine that is cleare: surely, the faithfull haue this propertie, they stay the satisfying of their desires, till they come to the true fountaine: here wee are but refreshed, Esurimus dum saturemur, wee still are hungrie vntill we come to be satisfied to our desire.

*Cyprian. de
Mort.*

Arist. Met.

13 In things that are ordained unto an end, the rule and measure of all actions is taken from the same, which end is first in the intention, and last in the execution: *Finis* (saith Aristotle) *mouet agentem*, the end enuermoues the agent. Now if blessednesse be mans end, then is it the marke we shoot at, and the scope of all our enterprises whatsoever. Every thing is required for blessednesse, and only blessednesse for it selfe.

Ge. 19. 28

Jacobs seuen yeares seruice seemed but light, in regard of Rachel, for whom hee serued. The labour and trauell, not of seuen yeares, but of all the yeares of our life, is nothing in respect of Rachel the fairer, the happier state to come.

14 And this doth answer the prophane Atheist, and meete with the obiection of Iobs friends, What good hath thy righteousness brought thee? O: as some would not blush to
say

say in the time of the Prophet Malachie, What profit is there by serving God?

Mal. 3. 10.

The most happie reward in the life to come, doth strike them all dumbe, his very assistance in the life present, may make them amazed. Doe but trie mee (saith the Lord) if I will not powre out a blessing vpon you.

The Prophet David sheweth, that when reioyce when their wine, and come, and oile encreaseth, but Lord, saith hee, lift thou vp the light of thy countenance, as if there were greater reioysing in this, then in any other blessings whatsoever.

15 This blessing, say the ancient Fathers, is both vix and patre, that is, of the Clap, and of the Courte. That which God giueth in the way, is spoken of by the same Prophet David in the first Psalm, where mentioning the state of him that walketh not in the

Cyrl. de fide ad Reg.

Hil. de Vni. pat. & fil.

Psal. 1. 6.

counsell of the vngodly, he shall be blessed (saith the Prophet) and how? Looke whatsoeuer he doth, it shall prosper. So saith he of the man that feareth God, he shall be blessed, and wherein? For hee shall see his childrens children, and peace vpon Israel.

Psal. 128.

Ioh. 3. 10.

16 The worlds manner is the Jewes manner, who were wont to bring the best Wine first, Christ hee obserues his old manner, and keepes the best vntill the last.

It is said of Isidore, that being at a banquet, and there beholding a great signe of Gods bountie towards the sonnes of Men, suddainely he breaks out into abundance of teares: being demaunded the cause, for that (quoth he) I here feed on earthly creatures, that am created to liue with Angels.

17 To conclude, worthily hath Aristotle said, there is nothing more becomming the excellencie of mans nature, then con=

contemplation. God hath set the earth vnder our feete, and therefore it should not bee too much esteemed. The world it selfe is of a round figure, but the heart of man is triangular, and so comprehends more then the world. Our bodies walke on earth, but our soules should be in heauen, by our Heauenly desires: and wee should frame our affections in forme of a ship that is close downeward but open vppward, in a heartie desire of a superioꝛ condition: the remembrance whereof is like the message of the Angell Gabriell, which brought tidings of great ioy, which may make the faithfull answere with Ezechias, and say: The word of God is good, let there bee peace, and that to peace eternall. The Philosophers tell vs, that aboue the highest sphere there is nothing subiect to alteration, peace will come, happinesse will come.

Esa. 38. 9.

In the meane time, saith

G 5

S. Au.

*Aug. Man.
ult. cap.*

Psa. 84. 13.

S. Austen, Let my minde muse of it, let my tongue mention it, let my heart loue it, and my whole soule neuer cease to hunger and thirst after it. O Lord God of Hosts, blessed is hee that putteth his trust in thee.

CHAP. VI.

That wee neede not feare Death,
much lesse to meditate thereof.

Exod. 4. 3.



When Moses sawe, that
God turned into a
Serpent, it did at
first somewhat af-
fright him, for hee
beganne to step from it, but
when God commanded him to
take hold thereof, hee found af-
terward by many effects, it did
him and the People of God
much good. At first sight death
doth fray our naturall weak-
nesse, and wee begin to shrinke
from it, but hauing confidence
in God, who hath willed vs
not

not to reare, we find it a meane to diuide the Waters of many tribulations, to make vs a passage from the Wiidernesse of this World, unto a better Land of rest.

2 It is strange wee should make so nice of our selues, as to count it a death to meditate of Death. Nay to esteeme the very remembrance thereof, as Ahab did the presence of the prophet Elias, to bee troublesome unto vs: whereas Death is so faire from hurting them, who put their trust in God, as they shall rather finde it a gentle guide to bring them home to their owne Citie, where they would be, there to remaine and abide for euer.

A good mans care is (saith one,) Non quam diu, sed quam bene uiuat, non quando, sed qualiter moriatur. Not how long he liues, but how well, not when he dies, but in what good sort, how soone soeuer.

The

2. Reg. 8.

The euill are sorrie that time passeth away so fast, the good desire to bee where time passeth not at all. The matter was once disputed before Leo, by two Philosophers, about dying and rising againe, for him that held, we neede not care for either: this mans opinion, said Leo. is the merrier, but surely the other is the truer.

3 That, which we call life, is a kinde of death, because it maketh vs to die: but that, which wee count death, is in the sequele a very birth day of life, for that indeede makes vs to liue. There is a death which some call Mortall sinne, and this is the death of the Soule, which death indeede we should all feare. There is also a moderate feare of the other death, which is profitable to withdraw vs from the allurements of euill. But so to feare it as if it were the vtter ruine and ouerthrow of all our being, wee neede

neede not, wee ought not.

4 When S. Paul spake of an vnconquerable faith, which was his stay, and the stay of all them, whose hope was in Christ, We (saith he) know that if this earthly house of our Tabernacle bee destroyed, wee haue a building, not made with hands, but giuen of God eternall in the heauens: As if hee would tell the Persecutors of his time, that miseries for a moment could not dismay them: the perishing of the outward Man could not daunt them: no present death could discourage them, for they knew their habitation was in Heauen, and themselues incorporated Citizens into that Ierusalem, which is aboue: well they might kill their bodies, but to kill in them the faith of the Lord Iesus, all the torments of the world could not.

5 A Heathen man could say,
Degeneres animos timor arguit:
this

2. Co. 5. 1.

Plat. in
Phed.

this obiect feare is farre diffe-
rent from a generous offspring.
Hee that feares Death, teach
Plato, is either φιλοσώματος
φιλοχρήματος, or φιλότιμος, a
lover of the bodie, of riches, or
at least of honour, without all
doubt a Philosopher or Lover
of wisdom hee is not. But
Salomon saith, The iust man is
as a Lyon, of whom the Natu-
ralist writeth, that he is of such
courage, as being fiercely pur-
sued, hee will neuer once alter
his gate, though he die for it.

2. Mac. 7. 5

Which what constancie an-
swered the record of these se-
uen Martyrs, who all yecided
up manfully themselves to tor-
ment, for the maintenance of
the sake of God? Thou, O King,
takest these our liues from vs,
but the God of Heauen shall
raise vs vp in the resurrection of
eternall life. The Philoso-
pher might say, πάντων τῶν δει-
νῶν φοβερότατον, that is, of
things

Arist. Eth.
lib. 3.

things terrible, none more then Death. But it is otherwise with Christians. Tertullian told the Persecutors of his time, that their crueltie did but open a doore to Gods distressed people, whereby they might enter the sooner into a state of glorie, and therefore death was acceptable to them.

6 Why should I feare (saith the Prophet) in the euill day? As if David said no cause of dreading death, howsoever nature may beginne to tremble at the mention thereof. Hilarion could not but wonder his soule should be so leath to depart, after he had secured God, and God him so many yeares: Consider death as in it selfe, and so naturally wee feare it, consider death as a meane to bring vs vnto Christ, willingly we may embrace it: if we feare death, let vs seeke out the cause of this feare: are our sins the cause, let vs repent vs of them? is the
loue

Cer. in Apo.

Psal. 40. 9.

*Hier de vit.
Mil.*

loue of this world the cause? let vs forsake this loue: is it for want of faith? for sure wee are perpusillx fidei, but of litle faith, Let vs say with him, wee beleeue, Lord helpe our vnbeliefe.

Ge. 25. 48.

7 When Iacob saw the Chariots of Egypt, and thereby perceiued his sonne Ioseph was aliue, his fainting spirits reuiued, saying: I will goe see him before I die. When faith doth bring vs many testimonies that our Ioseph liueth, the Christian man may recomfort himselfe in time of distresse, and say, Moriar vi videam. In the name of God, to see him, let mee die. Peraduenture it holds in this, saith S. Austen: Non videbit me homo & viuet, Man shall not see mee and liue, well to see thee, let me die Lord.

8 Now for these corruptible bodies, they take no damage at all by Death. It is no harme to the seede, though it hath for the time a litle earth harrowed

or raked ouer it, it shall spring againe and flourish, and bring forth fruit in due season : And no hurt is it to these our bodies to bee cast into the ground : Being sowne in weaknesse, they shall rise againe in power, being sowne naturall bodies, they rise againe bodies spirituall, being sowne in dishonour, they rise againe in glorie.

9 The keeping greene of Noahs Oliue-tree vnder the floud, the budding againe of Aarons Rod, the deliuerance of Ionas from the depth of the Sea, the Voice that calleth, Come againe ye children of men : the hope of Iob, that hee should see God with no other, but with the selfe same eies. The prophesse of Ezechiel vnto the drie Bones that should come, Os ad Os, Bone to Bone, may stirre vp in vs a ioyfull hope, and cheare our pensive soules against all the feares and terrors of death. But the resurrection

1. Cor. 15.

24.

Num. 17. 8.

Ion. 1. 10.

Psal. 90. 3.

Iob. 29. 23.

Ezc. 37. 7.

Hos. 13. 14.

1. Cor. 15.

rection of our Saviour Christ
is the comfort of all comforts,
vox Christi. vox Christianorum,
the voice of Christ is by Christ
the voice of Christians. Saith
S. Austen. Death, where is thy
 sting? Hell, where is thy victorie?
first, he speaks as a challenger:
Mors, ero mors tua. O Death, I
will bee thy death: then as a
Conquerour, Mors vbi aculeus,
Death, where is thy sting?
which interrogation assumeth
an absolute Negation. Now
Death thou hast no sting, or
Death thou art now no Death,
because I haue a resurrection
to life.

And thus Christ triumphed
ouer the strongest Holds of the
Enemy, to shew wee are deli-
uered from Hell and Death, and
this comfort take wee by these
blaine Articles of our Creede,
which shew his descention, and
resurrection. As Christ was the
cause efficient, so was he also a
figure of the Resurrection. He

ri-

rising, wee stande. As one cast into a River, if the head keepe above water, the whole body is in safene.

10 Of a more powerfull cause, there is a more powerful effect, Epiphanius saith, Adam was buried in Caluare, where Christ was crucified, where the effect of Christs blood distilling from his blessed Bodie, might say: Surge qui dormis, Arise thou that sleepest. If the sinne of Adam, who was a living soule, was the cause that death reigned ouer all, much more the Resurrection of Christ, who was a quickning Spirit, shall be of power to raise vp all that belceue, to the hope of euerlasting life.

*Enph. lib. 1.
Tom. 33.*

Wherefore, what greater toy then to bee able to know him, as the Apostle speaketh, *ὅτι τὸν θῶρον τοῦ ἀναστῆναι*, And the power of this resurrection? As Christ in dying shewed, that wee should liue: so

Phil. 3. 10.

Dan. 12.

Ioan. 11. 2.

43.

in rising from death, what wee should hope, to wit, that all the bones in Golgatha shal rise, and those that sleepe in the dust of the earth, shall awake.

Wherefore though Death doe swallow vs vp, as the Whale did Ionas, blind vs as the Philistines did Sampson, seale the Sepulchre vpon vs, as the Iewes did vpon our Lord Iesus, yet we shall come forth and breake the bands, as the Bird out of the snare: The snare is broken, and we are deliuered.

I I They may well feare death (saith S. Cyprian) that haue no faith in Christ, but for those who are members of that Head, who vanquished the power of Hell and Death, Death is to them aduantage: and a gentle guide that brings them home to euerlasting rest. Hence is it, that dying, they are said to fall a sleepe. They that sleepe in Iesus, as saith the Apostle, they lay them downe and take their

1. Thes. 4.

13.

their rest, and God it is that makes them dwell in everlasting safetie.

We are not wont to feare to fall a sleepe, for sleepe is a refreshing after wearisome labours. The painefull labouring man, after his daies worke ended, sleepes often more quietly then Diues in his marble Palace, on his bedde of Iuorie, where he tosseth and tumbleth: he sleepes not quietly, either in life or death, and of such is that verified, *O mors quam amara*, O death how bitter is thy remembrance? What a sorrowfull day is this to carelesse sinners, when Justice shall set such a fine vpon their heads, as they are but decayed men for euer? Having wearied themselves, saith the Wiseman, in the way of wickednesse, they shall cry out, What hath pride profited vs, or the pomp of riches brought vs? after al our stirre, we are neuer the neare, *Non mors vt malum,*
sed

Wisd. 5. 8.

led post mortem ad penas, hoc malum Death is not euill, but after death to goe to punishment that is euill.

12 Surely, this barren and light Land of worldly delights after all our drudgerie yeeldes us other but a crop of Cares, trouble, feare, and vexation of mind, whereas those that haue laboured in the Vineyard, and haue been often in watching, in fasting oftē, passed many sleeplesse nights, and restless daies, doe rest from their Labours, and fall a sleepe to rise againe with their Bodies, when the Sonne of righteousness shall appeare in euertlasting glorie. Of this the Apostle saith, I would not haue you sorrow, as men without hope, for those that are a sleepe. How acceptable therefore may death bee, when in dying we sleepe, and in sleeping wee rest from all the trauels of a toilesome life to liue in ioy, to rest for euer.

1. Cor. 15.

13 Again, whereas death is a tribute, wee must all pay homage: *Fiat voluntarium quod futurum est necessarium*, & offeramus Deo pro munere quod pro debito tenemur reddere, let vs make that voluntarie which is necessarie, and preid it to God as a gift, which wee stand bound to pay as a due debt. Had wee no farther hope then onely to attayne a State temporary, wee might feare indeede because when wee die, all our happinesse shall die with vs: but when God made Adam of the dust of the ground, God breathed into him the breath of life, and Adam was made a living soule, therefore not a dying soule.

14 Caesar writeth, that the bare opinion of the Druides, (who taught that the soule had a continuance after the separation from those bodies) made many of their followers hardie in great attempts, and abated

Chrys. Hom.
10. ad Mat.
1.

Gen. 2. 7.

Ce lib. 6. de
Bel. Gal.

in most, the feare of death. Cyrus himseife could say vnto his Childzen, when he was readie to die: Thinke not (deare Children) that I shall be no where, or nothing.

If a bare supposall of a future Being, could so much auail against the feare of death, what doth faith effect, which doth warrant vs by good euidence? the Testator is dead, the assurance is good in Law, to set vs in peaceable possession of an inheritance to come, so surely confirmed? O happie Christians, that haue so good hope of happinesse: Thy dead Men shall arise, with my bodie, awake and sing yee that dwell in the dust.

Isa. 26. 19.

Gen. 12. 4.

15 If Abraham the faithfull Patriarch left his owne countrie and kindred at the commandement of almightie God, and went into a strange Land, how willingly should we leaue this Countrie, wherein we are only strangers, and goe where we

wee haue our owne home and
abode for euer.

This was the resolution of
S. Ambrose, who neither loathed
life, nor feared to die, because,
saith he, we haue a good Lord.

This was the faith of Simeon,
who hauing seen Christ, praised
to depart in peace. This was
S. Pauls gaine, when he said, To
die is to me aduantage, because
this passage was a dissolution,
and this dissolution was to bee
freed from the prison of the bo-
die, and this freeing from the
body, was to be at libertie with
Christ: Seeing therefore that
death it selfe, being duly consi-
dered, should nothing at all dis-
may vs, then much lesse may
the onely Meditation thereof.

The more we meditate of death
the lesse we feare it; the lesse we
feare it, the more faith haue we.
What shall separate vs from the
loue of God, that is in Christ?
shall tribulation or anguish? shall
life or death? Blessed bee God,

¶

saith

*Possidon. in
vit. August.*

Luc. 2. 21.

Phil. 1. 29.

Rom. 8. 35.

saith S. Peter, who hath begotten vs to a liuely hope of the resurrection.

CHAP. VII.

That the afflictions of mind which are incident in the life of man, may moue him to a Meditation of his end,



SALOMON, whom God for wisdome chose to bee as it were a foreman of a great Enquest, to make enquirie of the State of the World, to come forth to speake for all, his conscience of all, hauing seene and experienced the nature of things vnder the Sunne, reelds vp his verdict of all, as thus: All is vanitie and vexation of minde. This is in brieft, the condition of all in generall, recorded for posteritie, All is vanitie.

Eccl. 1. 11

2 The

2 The rich discontented in honours, the poore languishing in griefe, the learned full of restlesse labours, for might not the learned fathers haue well said as the Lamps of the Temple, Alijs seruimus, nos consumimus, wee serue other, and consume our selues? All of what estate soeuer, subiect vnto troubles, and vexations of minde. As if Salomon should haue said, you may looke for no other, all is vexation. I will tell you what you shall finde of the world, delight in it as long as you will, All is vanitie.

3 Small cause had the Israelites to care for their continuance among the Taskmasters of Egypt, and as small cause haue any to desire to liue in this world, as in a wilderness amongst many Molues. We know Christ our Saviour hath told vs, That being in the world we are not of the world, in, but not of.

Ioh. 15. 13

Here wee may not looke for perfect rest of bodie, or all contentment of minde, and therefore to meditate of deliuerance, may bee some refreshing to the distressed soule, who may poure out her complaints, saying: Would to God that day might once shine, when I shall see my Redeemer: when I shall come where is peace, within, and without, when I shall appeare before the presence of God with ioy, and bee no more oppressed with griefs, disturbed with desires, molested with thoughts, but itue and rest for euer. Such is the lot of our estate present, To be borne, to sorrow, to die.

4. What comfort can a man reape, or what quiet should hee take where want is milerable: plentie is full of perill, which way soeuer wee cast our eyes, we find cause of complaint, that wee may well count laughter error, saying, quid insanus? why art thou so mad? and subscribe
to

to that of the Prophet, Lord thy terrors haue I suffered from my youth vpward with a troubled minde: *Iustus non vinit ut vult, nisi eo peruenerit, ubi mori, falli, offendi omnino non possit*, The iust Man, saith S. Austen, liues not where hee would, vntill hee come where hee cannot die, bee deceiued, or annoyed at all.

5 Hauing then so litle cause to ioy in this life, wh ere there is small occasion offered to make vs reioyce, where the minde is so inuested with cares, molested with griefs, vexed with paine, we may recount with our selues the happinesse of them, who after the stormes of this troublesome Sea, haue cast Anchor in their safest Roade.

6 Noah had much molestation in the old world, hee had the waters swelling vnder him, the heauens darke and gloomie ouer him: at last the Arke staid vpon the Mountaines of Ararat, and then was Noah a glad

man:

Psal. 88. 15

Aug. de Ci
uit. Dei. lib
14. cap. 25.

Gen. 19. 7.

man: Lot was grieved amongst the sinfull Sodemites, at last, God sent his Angelis to take him cleane away. Elias mourned for a time, late vnder a Juniper-tree, sent vp his sighs to heauen, at last came the chariot, and then there was no more Iesabel to persecute him, no more false Prophets to band themselves against him. The Saints vnder the Altar may for a time crie, How long Lord Iesus: after a little more suffering, their disgrace shall be turned into glorie, their mournfull teares into a glad some triumph.

Pl. 43. 11.

7 Why art thou so vexed, O my soule, and why art thou so disquieted within me? O put thy trust in God. In the multitude of the sorrowes (saith the same Prophet) that were in my heart, thy comforts (Lord) haue refreshed my soule. Thereby shewing that as the world had a multitude of sorrowes to assault his heart,

heart, so God hath a multitude of comforts to refresh his heart, amidst a Sea of sorowes. As our sufferings in Christ doe abound, so our consolations also in Christ doe abound too, saith S. Paul.

1. Cor. 1.

8 Our Saviour knowing that his Apostles should haue many and great discomforts too in the World, promisetb to send them after his Ascension vp into heauen, another Comforter, for his presence was their comfort for the time being, and afterward in their deepest Prisons, they should haue the holy Ghost their fellow Prisoner, and howsoever the World did outwardly annoy them, yet they should inwardly haue a Comforter to make them reioyce in their sufferings, and after all to reioyce for euer.

Ioh. 14. 6.

S. Chrysostome vpon that of the Apostle, Si Deus nobiscum quis contra nos, If God bee on

Rom. 8. 31.

our side, who can be against vs? yea rather, saith hee, quis non contra nos, Who is against vs? nay, who is not against vs, if God be with vs? But howsoeuer they are against vs, they shall not preuaile, or long trouble vs, God is a rewarder of patience, and death the finisher of paine. We haue passed, saith the Prophet, through fire and water, not fire only as the three Children, or water only as the Israelites, but fire and water, all kind of aduersities, we haue passed them, and so not staid in them, and thou hast brought vs to a place of rest: so rest will follow.

Apo. 22. 12

9 Now therefore, though the burden be heauie, yet a light-somenesse is it to remember the way is not long. What, saith Christ our Saviour? Behold I come quickly, and my reward is with mee.

10 When the Apprentise calls to minde, that his yeares of couenant

uenant will now shortly expire, and that then hee shall haue his freedom confirmed, the remembrance hereof maketh many laboursome Worke seeme more light and lesse grievous vnto him.

The poore Traueller in thinking of his Inne, goes on more cheerefully towards the end of his painefull Journey. The Bond-man in calling to minde the yeare of Iubilee, is wont with more patience, to passe through the yeare of bondage. Now then amidst the sundrie sorrowes, incident vnto the State of Man, and our condition here, a meditation of our end may much mitigate, if not altogether take away, the greatest sorrowes of all.

Many are the troubles of the righteous, but the Lord deliue-
reth them out of all: how many
and how great soeuer they are,
yet an end they shall all haue,
for the Lord taketh either trou-
bles

Pla. 32. 19.

bles from them or taketh them from troubles.

Great are their trials, but saluation will one day make amendes, when they shall haue all teares wiped from their eyes, and their reward be so much the more ioyous, by how much the course of their life hath bene grievous vnto them.

II Seeing therefore, that on euery side we haue such vrgent occasion to passe the dayes of this wearisome Pilgrimage in anxietie and pensiuenesse of minde, may we not thinke them thrice blessed, who are now landed on the shore of perfect securitie, and deliuered from the burthen of so toilesome a labour, to be where are no teares, and where there is no cause of teares, no trouble, for that there is no cause of trouble.

May wee not thinke them happy men, who are gone from a shadow of life to true life it selfe,

selfe, from darknesse to light, from trouble to rest, from men to God? **¶** *12* We not be refreshed I say, in calling to minde that this battell will one day be at an end, and wee freed from the th:owes of all these bitter calamities?

Well may we weep & mourne as Iob and Ieremie did in consideration of our entrance, into this vale of teares, and often may wee muse with gladnes of the time of our departure from the same. After all sorowes and those th:eatning voices, A voyce will come from the throne when the vyall of the seuenih Angell shall bee powred out and will say, Factum est. Now all is done,

Apo. 16. 17

Though God do begin with affixi te, I haue afflicted thee, he will surely end with non affixi te amplius, I will afflict thee no more.

12 Consider wee the state of man from the very beginning
of

of Adam, besides his continuall
trauell in the earth, the remem=
brance of his felicitie lost, could
not but bee irkesome vnto him:
he hath but two Sonnes, and
one is taken away by death.
Abel, in the flower of his age:
Noah liues long, and what
with his sorrows in the world,
the coming of the floud, the
mocking of his Sonne, wee
finde his life more bitter then a
hundred deaths, so to suffer is
not our lot alone.

Ge. 22. 17.

First, God called Abraham, Ad
tentationem fidei, to a triall of
his faith: and after, Ad bene=
dictionem pro fide, to a blessing
for his faith, because thou hast
endured by faith, in blessing I
will blesse thee, saith the Lord.

CHAP. VIII.

That the griefs of the body may
also moue vs, to enter into this
serious meditation of our end.



When the Prophet
Daniel saw what
was, and in all
likelihood (vnlesse
God set to his hel-
ping hand in time) what still
should bee the estate of the peo-
ple, while they were in the
thraldome of Babylon, hee
thought more and more of his
and their deliuerance, and be-
sought God to looke vpon the
desolation of his people, to shew
mercie for his mercies sake, in rid-
ding them from all.

Dan.9.8.

When we see and feele what
is, and still will be the conditi-
on of this our Babylon: griefs
of body, and afflictions of mind,
we may in our highest deuotion
to God, call to minde the time
of our dismissal, and our good
deliuerie

*Orig. peri-
archo. l 3.*

Psal. 94. 4.

Ps. 124. 18.

deliuey from all. Yea, we may consider, that there will come a day, when these crased bodies, subiect to seuerall infirmities, as the head to Megrims, the Lungen to suffocations, the Joints to gowres, the Stronger partes themselves to conuulsions, by shrinking in of the newnes: when these bodies, I say, which haue holpen to beare the burthen of the day, shall with the happy soule liue together and reioice together.

2 In the meane season, we may remember in all these infirmities, that of the Prophet, The Lord will not faile his people, neither will he forsake his inheritance. David knew it was Gods manner to try his seruants, and therefore in his afflictions made this protestation of himselfe, and them, though all this come vpon vs, yet will not wee forsake thee.

3 It is our Isaacks vse, first to feele vs by tribulation, and then
to

to blesse vs : by these infirmities of the body, wee may consider, Gods feeling. Now after wee haue suffered a little, then take a blessing my sonne.

Gen. 27. 23

4 Though the winde blowe cold, yet doth it cleanse the good graine, though the fire burne hote, yet doth it purifie the best golde. Afflictions, as they are *πυθματα* so are they also *μαθηματα* both sufferings and instructions. For these afflictions do often cause an bitter contempt of all worldly pleasure, humblenes of minde, penitence and sorow of heart for sinnes passed, and a more heedfulness for the time to come, so by bodily chastisements, God doth kill his and our enemies, that is, our sinnes in vs.

By this meanes also vnto the faithfull, sicknesse is a *Distinction* & *quæ contritans* & *quæ non contritans*, in bonum mutat, both thinges that make them sorrowful and those that do not,
God

Chrylos. (np.
ca. 50. Gen.

Ps. 137. 1. 2

God turneth all to their good,
saith S. Chrysostome.

5 In the hundredeth and seven and thirtieth Psalm, the peoples captivity is thus mentioned, Super flumina Babylonis, by the waters of Babylon, wee sate downe and wept, in the Verse following: As for our Harps wee hanged them vp, vpon the Trees that are there nigh: we sate downe, a token of their humilitie, and wept, a signe of sorrow and penitencie, as for our Harps we hanged them vp, which shewed they were now verie farre from mirth and melodie. But here we meet with a question worth the asking; if sinne and transgression were the cause that Adam had sorrow in the fruit of the earth, and Eue sorrow in the fruit of the wombe nay, that death was inflicted as a punishment vpon them and theirs, how is it that the punishment of sin by Christ now taken away, both sorrow, and death

Death still remaine ? I will shew you, saith S. Austin, how this holdeth against the Pelagians. First, these were punishments for sinners, but now they are *Exercitia fidelium*, exercises of beleeuers, and so were they in effect in all ages.

*Aug. de Remis.
Peccat.
cont. Pelag.*

6 All the life of Salomon was full of prosperitie, and therefore we finde that Salomon did much forget God: but the whole life of David had much aduersitie, and therefore we see by his Penitentiall Psalmes, and others, that David did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the worse part of Man, saith S. Ierome, is sometimes punished, which is the body, that the better part of man, to wit, the soule in the day of iudgement may be saued) so are they in the cause, effects of Gods loue. For
though

*Hier. cont.
Iouin.*

though he be at times a chastening father, yet a father though a launching Physician, yet a Physician, & therefore one that loues and that cures. We neede no more, but lay open our griefes, and let him alone with the saluing, who sees chastisements sometimes are as necessary for the soule, as medicines are for the body, who knowes better then our selues, how best to doe vs good.

Apoc. 3. 19

8 Therefore though affliction be hard of digestion to the naturall man, though the potion be sharp, yet it is his, whose intent is to procure health, quos amo castigo, Whom I loue I chastice, saith Christ vnto his, whose loue in chastening wee may not refuse. S. Cerylostome could say, Magna tentatio non tentari. A great temptation is it, not to be tempted at all,

9 Iob was a righteous man, by the testimonie of him, whose testimony was most true,

What

What sayest thou to my seruant Iob, an vpright and iust man, one that feared God? The next newes we heare of him, Iob is afflicted in bodie, from the crowne of the head to the sole of the foote. You haue heard (saith Saint Iames) of the patience of Iob, and what ende God made with him. The holy man was tempted, that when wee are tried to teach vs what wee should doe,

Iob 1. 8.

Iam. 5. 11.

10 S. Ierome hauing read the life and death of Hilarion, who after hee had liued religiously, died most Christianly, foulding by the booke sayd, well Hilarion shall be the champion, whome I will follow. If S. Ierome could say, Hilarion should bee the champion whome I will follow, if chaste men may say, Ioseph shall bee the champion whom wee will follow, then may afflicted men say for true patience, Iob shall be the champion whome wee will follow.

Toby

Tob. 2. 10.

Tobie, after the deede of mercie in burying the dead, was accepted of God, the next tidings we heare of Tobie, is, the holy man Tobie is stricken blind, and least Tobie might surmise, hee was out of the fauour of God, a reason is added, quia acceptus eras, becaule thou wert accepted.

Hest. 4.

¶ To suffer some chastisements, we may be content, for respecting our sinnes, God by these afflictions doth lay but a soft hand vpon vs. Hester said: Peccauius contra Dominum, ideo punit nos, We haue sinned against the Lord, therefore a punishment is come vpon vs: so these bodily infirmities wee may impute them to our sinnes.

Dan. 9. 20.

So Daniel in his prayer, wee haue sinned against thee, and are made a reproch to all that are round about vs.

It was an ancient fathers prayer, Domine hic vre, hic leco, vt in posterum sanes, Lord, here seare & cut me, that thou maist heale

heale mee for the time to come :
 Better to suffer here then here=
 after, Non respicias (saith Chry=
 sostome) quod via est aspera, sed
 quo ducit? Respect not so much
 that the way is painful, as that
 the end thereof is pleasant.

Chrys. Hom.
 7. Epist. ad
 Hebr.

12 When S. Iohn asked the
 Angell what they were that
 appeared in long white Gar=
 ments, with Palmes in their
 hands, the Angell answered,
 These are those that came out of
 many tribulations in the World.
 To shew after the stormes of a
 troublesome life, they beare
 Palmes, and weare crownes in
 token of everlasting triumph.

Apo. 7. 14.

13 There is a threefold con=
 sideration, that may moue in vs
 matter of Meditation to this
 effect. The first, Quid fuimus,
 what wee once were : The se=
 cond, Quid sumus, what wee
 now are : The third, Quid eri=
 mus, what after a short space
 we shalbe: what we once were,
 is shewed by that of Esdras, O

1. Esd. 7.

Adam

1. F. d. 7.
August de
civit. Dei.
lib. 1 c. 21

Adam (saith hee) what hast thou done? When Adam fell, we all fell: If the estate of man had beene without sinne, mans estate had beene as the Angels in heauen, saith S. Austen, sine morte media immortalitatem consequuta it had attained immortality without passing by death.

Salomon in his princely seate was cloathed in great roialtie, and yet Salomon in all his royaltie, was not clothed like the lillies of the field. But neither Salomon in all his royaltie, nor the Lillies of the field were ever so clothed, as was Adam before he lost the cloathing of innocency. O happy Adam if Adam had considered so much.

14 Therefore as the people in the time of the Prophet Aggee, beholding the forme of the Temple, how farre inferior it was vnto the former glorie thereof, might well sorrow when they saw the one, and remembred the other. In like manner,

manner, when we call to mind the state of innocencie, wherein God made all things for man, and man for himselfe (in that wonderfull excellencie) placed him in Paradise, a Garden of all delights, subject neither to griefe of body, or vexation of minde, wee cannot but with some sorrow for sin, wherewith we should ever be at bitter desance, remembering our losse by sinne, bethinke our selues of that former felicitie, and in the first place, quid fuimus, what we once were,

15 For the second consideration, quid sumus, what we now are, even sojourners in this vale of teares, exiles from our native home, where troubles come like Iobs messengers, no sooner one hath told his tale, but another steps in, to say as much, wher men are beset with crosses and calamities round about, the feeling whereof may mooue vs to breake forth into
that

Rom. 7. 24

that desire. & the Apostle, Who shall deliuer vs from these bodies of death?

16 Cato the wise, and heathen man, could tel his Schollers, that were hee offered to be peng againe, hee would in no case accept of such an offer: so wearisome counted he the condition of his estate present.

I hil. 3. 21.

17 For that future state quid erimus, what wee shall bee, when these vrossie bodies shall bee changed, and made like the glorious Bodie of the Sonne of God, of which bodies God in mercie saith, as sometimes vnto Abraham, for Isaac, I will blesse him also: so of these bodies in their resurrection thogh as Isaac they are not so free borne as Isaac the Soule, yet shall they haue a blessing too.

Pro. 16. 42

18 A Christian remembrance hercof doth make vs desire with a longing perfection else=where. Hope (saith Salomon) that is deferred doth afflict the minde.

An

In the meane season considering that nihil iucundum, nisi iucundo illo loco. Nothing is indeede ioyfull, but in that place of ioy: It may make vs the more cheerefull to passe ouer the greatest griefes of body, and afflictions of mind whatsoeuer, which afflictions in this life, are testimonies of Gods loue, but in the life to come, signes of his iustice.

19 It is the wont of fathers to holde in their owne Children, when they suffer the Children of Bondmen to goe loosely as they list: God that keepes an inheritance for his after his rodde in correcting, hee hath a staffe of stay and comfort.

Psal. 123.

Wherefore wee may reckon these trialls as Harbingers, to warne vs before hand of deathes comming, as testimonies of Gods care ouer vs, as medicines to cure our wounds, as occasion to inure
 I our

*Hier. de
Consol. in
advers.*

our patience, as motiues to encrease our faith, as meanes to procure our good, and last of all, as Schoolemaisters towardes our ende, to teach vs this lesson of learning to Die,

If God (saith S. Ierome) had promised vs all peace and quiett, both in this world & in the world to come, then our troubles heere might amaze vs, and make vs doubt of our future rest: but finding by prooffe; the manifold tribulations of this life present, wee may expect with comfort the promise of the time to come.

20 If a Heathen man could say, when hee saw a suddaine shipwracke of all his worldly wealth, all lost in a moment. Well fortune I see thy intent, thou wouldest haue mee bee a Philosopher: how much more may the Christian man say, after the many and manifold afflictions in minde and bodie: Well, I see that God would haue mee euen to become religious

gious and to enter into a meditation of the life that is freed of all : for departing this worlde vnto God, wee cease to grieue, wee cease to sorrow, we cease to sinne.

CHAP. IX.

How much it concerneth euery one in time of health to prepare himselfe for the day of his dissolution.



Seeing that our good or bad estate in the life to come, depends much vpon the qualitie or condition of the life present: for where the tree falleth, there it lieth, and our passage in order, is from the life of grace vnto the life of glory : they see but little, that perceiue not how greatly it concerneth euery Christian in time of best health,

Ecc. 11. 3

health, while yet hee hath day before him, to set forward in a prouident course, that so in the coole of the Euening, hee may arrive at the port of euerlasting rest. To bee alwaies fearefull, alwaies watchfull, alwaies heedfull.

Salomon tels vs, the Ant by instinct of nature, remembers it will not bee alwaies summer: Ieremie tels vs, the Crane and the Sto:ke thinke of another season to come: we may goe to schoole to these silly creatures.

If we remember Davids blessed man, he is resembled vnto a tree that brings forth fruit in tempore suo. The fruit which the carelesse sinner bringeth forth is often in tempore non suo while he presumes to strike in with God in his last extremities. It is far better to enter in while the gate is open, then to knocke in vaine when the gate is shut, to seeke the Lord when he may bee found, then to bee found

found of him vnprovidid, when we would not be sought. The ship would be mended in the haueu, not in the tempestuous sea. The breach would bee repaired in time of peace, and not in hote skirmishes of warre. In time a care would bee had of our estate for a time to come.

2 The dayes of man are but short, his time vncertaine, that little moment we haue, to provide for a state of all continuance, and gaine eternitie in, is run ouer before we are aware: Gods mercy in giuing vs time and grace, passeth along as a pleasant riuer: if wee stop the course therof, by our continuance in sinne it will arise high and turne into iustice, beare down by force, and ouerthrow our surest repose in the world.

3 That which once and neuer but once is done, should be aduisedly begun, carefully prosecuted, and most seriously laboured with all industry vnto the end: wee sleepe with our

cause, and wee-rise with our cause, as S. Austen speaketh.

Gal 6. 10.

It is the counsell of the holy Ghost : Doe good while yee haue time. The place of making attonement with our aduersary is while wee are in the way : No preparing oyle in our lamps, no entring with the Bridegroom: no running, no crowning. For a sure rule it is with God, Doe well, and haue well. Live the life of the righteous, and die the death of the righteous.

Lac. lib. 6.

5 If any aske (saith Lactantius) whether death be good or euill, my answer is, Looke vnto the condition of the life precedent, which if it bee passed ouer in vertue. O well is thee, and happie shalt thou bee, if otherwise, the case is altered, Mors peccatorum pessima, the death of sinners is worst of all : For why ? they passe ouer their daies, saith Iob in great iollity, and sodainely fall into a sea of miseries.

Pl. 34. 22.

Iob 21. 13.

Because

Because wee know not the day, wee should watch every day, because wee know not the houre, we should watch every houre. Wee see that in matters of waight, foresight and deliberation is wont to bring them better to passe. Those that runne for a corruptible crown, saith the Apostle, abstain from all things, but wee for an vncorruptible. The husbandman will take his season, the Souldiour will watch his fittest time to assault the enemy, every one will cast the best way to compass the businesse hee hath in hand: and shall the Christian man bee altogether careless and negligent in preparing himselfe for his departure? God forbid. Should hee not turne to God, but when the fauour of God is turned from him? Should he put off a matter of so great waight, as his conuersion is, vntill the last extremities? it is no safe course

1. Cor. 9.
25.

so to doe: when the infirmities of bodie in the Patient, and griefes of minde make him unfit for so needefull a charge, he hath at these times to dispose. When by reason of paine hee is neither for the most part willing, nor able to order aright his conuersion to God, then and not before, to thinke of the welfare of his soule. Is this well? No certainly: It is the wisemans wise counsell. Ante languorem adhibe medicinam: ante iudicium interroga reipsum: Before thy languishing grieve, consult of the medicine, before iudgement, examine thy selfe. Abigail shewed her selfe a provident woman, who went before and pacified Dauids wrath, and so prevented imminent dangers.

Psal. 33. 6.

6 The Prophet David expressing the provident care and carefull providence of an holy man saith, Orabit ad te in tempore opportuno. Hee shall pray unto

unto thee in a time conuenient,
or remember thee O Lord in a
time when thou maist be found.

The carelesse seruant that
said in his heart, the Master
doth deferre his comming, the
maister of that seruant shall
come in a time he thinketh not,
and giue him his portion where
shall bee weeping and gnashing
of teeth: for if they are happie,
whom hee shall finde so dooing,
then what are they whom hee
shall finde not so doing? happy
are those seruants who attend
his returne, these are those
that sometimes looke forth, sit
as Abraham at the entrance of
the Tents: these are those who
haue their loines girt, their
lampes burning, oyle readie:
these are those that waite with
the Wise Virgines for the
Sdegroomes returne: these
are those whome their Lord
hall finde sic facientes, so doo-
ing, and therefore make them
rulers ouer much, Take them by
I s the

the hands , and bring them to the participation of euerlasting ioy.

*Vener. Bed.
in Lnc.*

To conclude, these are those who are euer ready (saith Beda) whether the great Lord knocke or come, Pulsat, cū per ægritudines ostendit mortem vicinam ; venit, cum iudicium apparet, hee knoweth when by sicknesses he sheweth death is neere, hee comes when he appeares to pronounce iudgement.

7 That men would with carefulnes prepare themselves in time , while they are their owne men, they shall one day finde the benefite of this carefulnesse.

8 To him that passeth through darke places, one light carried before him will doe more good. then many that are brought after. For him that undertaketh a long iourney , aduise before hand will stand him in stead.

For this spirituall voyage the bow of the Prophet should be

be the bow and resolution of euery particular man, by the assistance of Gods grace. Dixi custodiam vias meas, I said I will take heede vnto my waies.

A religious preparation in time would doe men more good then they are aware, happie are they that seeke the Lord while hee may bee found, for there will come a Non noui vos, I know you not, for them that come to buy, when the market is done.

9 Christ wept for the men of Ierusalem which would not weepe for themselves, and all was because they knew not the things that did belong vnto their peace in die sua in that day of theirs.

Lu. 19. 41.

Antiochus after his many iniuries offered vnto the people of the Iewes, and vnto the Temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods seruice, when the Lord called him

1. Mach. 6.
12. 13.

him to answer the cause at his owne consistorie, he could then wish he had neuer medled with sacred goods ouely consecrated ad pios vsus to the Church, to godly bles.

When Pharaο saw the Sea ready to swallow him, he could then no doubt bee sory that euer hee had wronged poore innocents, and oppressed Gods owne portion. When sleepe is gone from their eyes, when rather extremitie of griefe then true sorrow doeth rake out a little sicke repentance from the most carelesse: when rest is departed from their tossed beds, then many may wish, that they had vsed lesse oppression, that they had fasted often with the Apostle, prayed with Daniel, wept with Mary Magdalen, liued in meane estate, and so haue feared God, rather then to haue enjoyed the pleasures of sinne for a season, which they finde to bee full of bitterness at the last.

These

2. Cor. 11.

17.

Da. 9. 21.

Lu. 7. 18.

These things should be considered in time, and here is the time.

10 They shall seeke mee (saith Wisdom, speaking of negligent sinners) but they shall not finde mee, and why? because they seeke when it is too late. The foolish Virgins may call Lord, Lord, But when the Bridegrome is past, and that milde countenance of Christ turned away, the wofull plight of these Virgins shall bee such as it were enough to breake their hearts with sorrow, if it were possible for their heartes to breake.

Are not the pleasures of sin deare pleasures? Had wee not neede then in a case of such importance, to stand euermore ready by a serious preparation for our ende. To holde vs fast in the feare of God, and to waxe old therein, as Syrach counsel-
leth vs:

11 Moreover, this our continuance here is certaine in vn-
certaintie,

Pro.1.18.

Mat.25.
11.12.

Eccl.1.6.

*Eus. Emis.
Momi ad
Mona.*

certaintie, therefore, saith one. Nobis certam solitudinem imponat incerta conditio, Let our uncertaine condition put into vs a certaine carefulnesse of our estate to come. If in any thing that care of the Prophet is to be remembred, who would not suffer his eyes to sleepe, nor his eyeliddes to slumber: it would surely in this of all other be remembred.

Who would passe a day in sinfull securitie? Who would lay him downe in that state of life, wherein he would be loath to bee gone and leaue this Tabernacle? Doe not many meete with death, and are they not often surpris'd at places of greatest triumph, where men are wont to think of nothing lesse? now merrie, and in short time mourned for: a Bone in the meate, a huske in the cup. The laying waite of an enemy, hath made many a stout Champion, after manifest perils escaped in the

the middest of the hatefull enemies, to peeple by so weake a meanes, whether they would or no. Isaac the Patriarke, Aaron the Priest, Dauid the Prophet, Iolias the young Prince, Israel the people, by little and little all weare away, Bee the day neuer so long, at last comes euensong.

12 Many good friends oftentimes in the world, shake hands at parting, and we see their next meeting is at heauen. Wherefore when we keepe our solemne assemblies, wee had neede keepe them religiously minded, for we know not whether wee shall euer keepe them anie more. When we make our humble repentance to God, we had neede doe it sincerely indeede, it may be our last.

There is a time to seeke (saith the Wiseman) here is the time of seeking, life is heere wonne or lost, heere provide, and bee safe for euer. And because

Eccl.3.6.

cause the time is short, let them that vse this world (saith the Apostle) bee as though they vied it not: This is the same way, though narrow, this is the right gate, though straight, and it leadeth vnto life.

Sathau he is busse, because his time is short, and therefore his wrath is the fiercer: At first he assaulted the Church by violence, but now by deceit. The woman was deceiued (saith the Apostle) deceiued, and so not overcome, whereby wee may learne that our relapses into sinne, come not so much from our enemies force, as from our negligence. But wee remembering the continuance of time, should vse all diligence, and haue the greater care to pzeuent the subtle serpent. Wee know not whether we shall haue so fit a time of repentance ever hereafter.

It is said of certaine haukes in colder Countries, that they
are

are most earnest and eager to take their prey, when the day light there, is of least continuance. Care wee not so much what shall bee after vs in the world, but let vs care what will become of vs when wee are departed hence, in the world to come. Heare good counsell (saith S. Austen) Doe that before death, which may doe thee good when thou art dead.

13 The Church doth pray and that in most Christian manner too, that the faithfull may bee deliuered from suddaine or vnproviden death. And surely great cause hath the sober Christian man to desire rather leisurely to yeeld himselfe to God if it shall so stand with his good pleasure, then to bee taken in a moment from the societie of men. To haue a good departure out of the worlde, may bee a good mans prayer, and to close vp the course of
life

*Aug. in
Enchirid.
ad Lan. de
Dulcit.
Quest.*

life with a treatable dissolution
is that faire Christian end wee
may all begge at the hands of
God.

Notwithstanding, when the
mind is well prepared, and eue-
ry day resigned to his will, who
knoweth better then our selues,
how best to bring vs to his
kingdome. Though the Chri-
stian ende his dayes by a more
short riddance from these bodily
infirmities, the suddainenesse,
with Gods helpe, is no prei-
dice vnto his future good, that
liues euer prepared for the day
of his departure, and they are
not ouertaken with death, how
suddenly soeuer they are gone,
that daily minde the time of
their dissolution.

14 Wee may remember that
if wee respect our estate, and
condition of life, we are all at
one, and the selfe same stay,
Considera (saith S. Bernard.)
non qualis sis, sed qualis fueris.
Consider not so much what
thou

*Her. de con.
fid. ad. Eng.
lib. 3.*

thou art, as what thou shalt bee. What is become of all Adams posteritie, for these many hundred yeares passed & excepting a remnant are they not all gone & must not the remnant after?

15 Moses mentioning the age of those who lived before the flood (when as yet the daies of man were of more continuance then they are) saith, All the dayes of Seth were nine hundred and twelue yeares, and he dyed. All the dayes of Iered were nine hundred sixty and two yeares, and hee dyed. All the dayes of Methusalech, were nine hundred sixty and nine yeares and hee dyed, that same & mortuus est, and he dyed, will ere long be the clause applyable to vs all. In the meane season wee read the Epitaphes of others, follow the Funeralls of some dear friends, we see many, as those on whom the tower in Siloa fell, gone in a moment, war=

Gen. 5. 8.
20. 27.

Luc. 18. 4

warnings sufficient, if warnings will serue, to make vs liue prepared for our end.

16 Carelesse men, (saith one) are not vnlike dissolute seruitors in Princes Courts, who hauing their allowance of lights: spend them out in riot, and so at last are faine to goe to bedde darkling: prouident Christians haue a foresight to thinke of the time to come, consider this transitorie estate will haue an end, and therefore prepare for an other world, where they may haue a stay or perpetuity of rest.

Luc. 16. 3.

17 Now then to bee euer in a readinesse for the giuing vp our account to God, to liue prepared for the day of death, the vncertaintie of life, the waightinesse of the charge may iustly moue vs all to be carefull indeed. How much therefore it concerneth vs in time of health to prouide for another world, euery one doth see, we haue not

not two soules, that wee may hazard one.

In the 23. of Leuiticus, God tels his people of a way of reconciliation: hee that humbled not himselfe that day, it should goe euill with him, whence they might perceiue, how that it should goe well with them, that did that day humble themselves. This life is the day of reconciliation, if wee now humble our selues, it shall by the grace of God goe well with vs. In the twelfth of Exodus, God willed his people vpon their passage out of Egypt to haue their loines girt, their staves in their hands, their shooes on their feete, that there might be no let when the time of their deliuey should come, wee know not how soone God will send vs from this Egypt: Iesus Christ graunt wee may keepe our Passouers with soules prepared to bee gone.

Who so feareth the Lord (saith
the

Leuit. 23.

the wiseman) it shall goe well with him at the last, and hee shall finde fauour in the day of his death.

CHAP. X.

Wherein is shewed the manner of this preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.



He meane then to die the death of the righteous, is first to liue the life of the righteous.

The meane to sit with Abraham, is here to walke with Abraham, for God hath appointed a vertuous life to goe in order before the great reward of eternall life, not as the cause, but as the consequent of our blessed righteousness in Christ our Saviour.

2 What

2 What remaineth but to frame the premises, as we would finde the conclusion; To sow as wee would one day reape, for those that will lie soft, must make their bed thereafter, and to liue the life we hope to liue, is in a generalitie here to liue, religiously, Si non in hac vita, non post hanc vitam, if wee provide not in this life, there is no p[ro]viding after this life.

*Aug. de civ.
ger. pro
mors.*

3 The old Christians made the world to read in their liues that they did beleue in their hearts, and Heathen men to say, This is a good God whose seruants are so good. Heathen men see and heare of the great deuotion of the olde Christians: they in effect thus reason: Surely these men are of God, these without doubt looke for a world to come. The labours, the learnings of the auncient Fathers, their sinceritie amongst men, their deuotion to God, it was the wonder of the world,

Iust. Mart.

world. The seruants of Ahaziah tell their master of the man that met them in the way, his attire his wordes, &c. Ahaziah saith it was Elias the Thesbite. Therefore then this good and holy conuersation of life after the example of good men, what better state for a Christian man to stand in, euer prepared for his end.

1. Sa. 12. 3

4 Was not that a memorable protestation of Samuell, when before his death, in the presence of al the people, he declared as thus, his integritie of life? Behold here I am, beare record of mee before the Lord and his annointed. As if hee should haue said. Giue me my *Quietus est* at parting, Whose Oxe haue I taken, to whome haue I done wrong? The peoples reply in effect was, now God be with thee good Samuel, to whom thou art going, thou hast indeede done vs no wrong. And so with mournefull heartes they

they gaue him this good testimonie at parting.

5 That of S. Paul, when he tooke his farewell of the men of Ephesus, who wept abundantly for the words he spake, being chiefly sorry they should see his face no more, I take you to record this day, I am pure from the blood of all men, I haue couered no mans siluer or gold. After so good a life was not this a good farewell? That of Simcon a iust man, one that feared God, and waited for the consolation of Israel, who embracing Christ, Prayed to depart in peace.

Acts 20.
26.27.

Luc. 2.39.

6 O good life (saith an ancient Father) what a ioy art thou in time of distresse? It made the same Father neither ashamed to liue any longer, because he had liued honestly, nor afraide to die, because he had a good Lord. Sweete is the felicity of that man, whose works are iust, whose desires are innocent.

Poss. de
Amb.

*Plutar.in
vita.Peri.
Plu.in vit
Lysand.*

Ecc.44.14

7 Plutarch writeth of Pericles, that hee neuer caused man to weare sorrowfull attire, he was so harmelesse. And of Lysander, that he was more honored after his death, then euer he had been in his life, he was so vertuous. But the Wise man speaking of the seruants of God, who passed through the darknesse of this world with lampes in their liues, which both light themselves and others. The righteous (saith hee) are had in perpetuall remembrance, their bodies are buried in peace, but their name liueth for euer more.

For such is the power of vertue, as it makes men not onely honoured when they are aliue, but also when they are dead, and it is wont to take good men out of their graues, and cause them to liue in the mention of long posteritie, hauing their names registred and inrolled with the Saints of heauen, & their fame canonized in the booke of life.

These

These stood euermore vpon their departure, hauing that heauenly treasure of a good conscience, hauing peace and tranquillitie of mind, When the euill are tossed, saith the Prophet Esay as the raging waues of the sea, their name perisheth saith the Wiseman, as if they neuer had beene.

Ec. 57. 20.

8 Thus the innocent life like the watchfull seruant openeth the doze gladly, when his master knocketh, but the riotous seeketh corners, being ashamed to be seene, nay, saith one, Pudet videre eum quem contempnissimè meminìt hee is ashamed to see him whom hee remembers hee hath contemned, the one is quit by a ioyfull proclamation, the other found guilty at the barre of his owne conscience.

Hee that will say with the Apostle, Mors mihi lucrum, Death is to mee aduantage: must liue with the Apostle,

Phil. 1.

ἡ δὲ θάνατος ὡς κέρδιον. Omni bo-

na conscientia , with all good conscience, I read of one who a little before his departure from the world, spake these wordes to them about him, My good friends. I now find it true indeed, he that leaueth al to follow Christ, shall haue in this world Centuplum, a hundred fold: I haue, I haue, I haue that Centuplum, peace of conscience with me at parting. Thus much in generall of preparing our selues for the time of our dissolution.

Psal. 128. 5

To come nearer home, the applying of himselfe to Faith, Hope & Charitie, is that Christian estate wherein the seruant of God once settled neede not to feare to speake with his enemies at the gate.

Gal. 3. 4.

Faith is the staffe, whereupon wee stay both in life and death, which faith tels vs, that God through Christ is become our welfare. By faith wee are blessed, in the third to the Galatians and fourth. By faith wee reioyce

reioyce in tribulation, in the first to the Romans the second. By faith we haue accessse vnto God in the third to the Ephesians and twelfth. This is the shielde whereby wee quench the fierie darts of Sathan. This is the meane whereby wee resist his power.

10 Nahash the Ammonite would make peace with the men of Iabesh Gilcad, but vpon condition, that he might thrust out their right eyes. This olde Ammonite our enemye would offer peace to Gods children, but it is vpon condition for hee would haue their right eye, or that blessed faith that holds the soule=sauiug lone of Christ crucified, put out: but will the true Gileadites yeeld to such a condition? No: not for ten thousand worlds of riches,

11 Haue we any thing to doe at the throne of God in heauen there wee haue but two pleas, the one of innocencie, the other

Rom. 5. 2.

Ephes. 3. 12
Ephes. 6. 6.

1. Sam. 11.
2 3. 4.

of mercy. Because we cannot plead the plea of innocency. Faith bids vs boldly plead the plea of mercy, and tels vs the iudge is reconciled.

Rom. 5. 1.

What shall separate vs once confirmed in faith from the loue of God in Christ Iesus? Shall powers or principalities? things present, or things to come? No, neither life nor death.

Rom. 8. 8.

Luc. 7. 50.

12 What manner of faith Christ commendeth in the gospel, wee reade by that of Mary Magdalene, who after sorrowing and weeping for her sinnes, Christ tels her, Thy faith hath made thee whole: as if he should haue said, Mary this weeping, this repenting faith is faith indeede. When he had seene the religious duety of the Samaritan, that came backe to giue God praise, and fell downe at Christs feete, he saith vnto him also, Thy faith hath made thee whole: as if this humble faith, this religious faith, is a
sauiing

Luc. 7. 50.

sauiug faith: Goe in peace. The blind man that cried, Soun of David haue mercie vpon mee, And being reprobued, would not leaue mercy, vntill he obtained mercy, Christ said to him, as to the former, Thy faith hath made thee whole, as if this praying faith of thine is a good faith, Receiue thy sight. What made many old Saints to endure bonds and imprisonment, to bee stoned, to bee betwen asunder? It was faith (saith the Apostle.) This was no false faith, but firme and constant vnto the end that comforts the languishing minde, and saies if we liue, we liue vnto the Lord, Whether we liue or die, we are the Lords.

13 To this faith is adioyned Hope, which is called by the holy Ghost the Anker of the soule. The Anker lyeth deep, and is not seene, and yet is the stay of all. So hope reacheth farre, is of things vnseene,

Lu. 28. 42.

He. 11. 37.

Ro. 14. 8.

Rom. 5. 5.

Ro. 13. 25.

1. The. 1. 6.

Heb. 4. 16.

Ro. 13. 15.

and yet holdes all sure amidst the surging waues of a boisterous world: this hope maketh not ashamed, abideth with patience, reioyceth in afflictions, is as S. Austen calleth it, the very life of life. For why? it biddes vs goe comfortably to the throne of grace, and not to refuse the changing of these mortall bodies. That wee may receiue them in a better resurrection.

14 In the third place, Charity the vnseparable companion of faith, may be considered. God in the Creation did separate light from darknesse, wee may not in the state of iustification ioyne the woꝝkes of darknesse as enuying, strife, and contentions, with the light of faith which are weaued together as was the Coate of Christ, and therefore are not diuisible.

15 In the second Booke of Kings and the tenth Chapter: when Iehonadab came towards Iehu,

Iehu, as if hee had some earnest intent to be his follower: Iehu said, Is thy heart vpright with mine? Hee answered it is, then quoth Iehu, giue mee thy hand. Our noble Iehu, whome God hath set vp to pull downe the power of darknesse, sayes to all that would professe his name? Is your faith vpright to mee? then giue mee the operation of your hands.

16 The children of God as they shal differ from the children of this world hereafter, so must they differ from them here by good works, which do manifest themselves by Christian charitie: Christ sayes vnto his, as the Lord of the vineyard said vnto them in the market place, quid statis otiosi, why stand yee idle? Faith like Rachel mourning for her children, lamenting the defect of good works, and faith as Sara, giue mee fruit or I dye: Moses saith, that euery tree brought forth fruit accor=

2. Reg. 16.
15.

Mat. 2. 18.

Gen. 1. 12.

Io. 13. 35.

*Aug. despi-
rit. & ani-
ma.*

Ps. 14. 1.

Gen. 4.
v. 5. 8.

ding to his kind, faith is a good tree, it should therefore bring forth fruit according to his kinde. Our Saviour Christ saith to his Disciples. By this shall all men know you, whose you are, in that you loue one another. If wee haue loue saith S. Austen, wee haue God, for God is loue, loue was the way whereby God came to vs, and loue is the way whereby we go to God.

If this loue of God decay, the loue of thy neighbour will soone come to nothing. Dauid puts these together, when hee saith, The foolish said in his heart, there is no God: hee by and by addes, they are corrupt and become abominable.

17 Cain offered bad offerings. which was a token that the loue of God waxed colde in Cain, it was not long after that hee laid violent hands on Abel, which shewed that hee lost with all the loue of his neighbour. But O Cain (saith S. Ie-

S. Ierome) what doest thou? what caule hast thou of this cruell hatred and desire of shedding innocent blood? *Quid commernit frater? Quam vim intulit?* what hath thy brother deserued? what violence hath hee offered? hath thy solitarie brother displeased thee, because hee pleased God? thou knowest not what a losse thou shalt haue in the misse of so good a companion. But enuie and venemous malice where it once entereth, how doth it blind the vnderstanding, nourish and incense vncharitable mindes to commit most foule and vnchristian attempts? Shall we lend enuy our will? shortly will it become our Lord.

If you will heare how Lamech that was an euill man, speaks. If Cain were auenged seuen fold, I will bee auenged seuentie times seuen fold Here is nothing but a minde set vpon teuenge. But if you will heare how Dauid the man of God speaks

*Hier. de
conf. in
Aduers.*

Gen. 4.4.

Gen. 15. 19

speakes. Is there any of the house of Saul, that I may shew mercy vnto them? He speakes of loue and kindnesse towards his very enemies, & so spake Ioseph when he forgaue his brethren. Because (saith he) I my selfe am vnder the hand of God.

Mat. 12.
25.

18 All that wee can or doe forgiue our enemies, are *παράπτωματα* offences or some small trespasses, but those which God forgiueth are *ὀφειλήματα*, debts of great importance: wee some few pence, hee talents, and those ten thousand too.

Mat. 6. 12.
Luc. 12.
28. 30.

19 Thrasylus a Heathen man, to renew amity lost among men, made a Law *ἀμνηστίας* of forgetfulnesse of all wrongs and iniuries that had been offered: it is not a law of Thrasylus, but of Christ Iesus, Forgiue and it shall be forgiven you.

20 What hath heauen more glorious, then the vnion of the Trinitie? what hath the earth more

more heavenly then consent and
 vnity? When one riuer runneth
 towards the Ocean, it is a good
 course and goes as it should
 but when it meeteth with ano-
 ther riuer, then they make a
 current indeede. When the loue
 of God doth carry vs along, we
 goe well, but when this mee-
 teth with the loue of our neigh-
 bours, then we set forward with
 a maine streame into a sea of all
 blessednes.

21 A special mean to encrease
 this double loue in the harts of
 all beleeuers, is a frequent par-
 ticipation of the holy and bles-
 sed Eucharist, which is called
 of some *26th 107*, that is to say, a
 most necessary prouision for our
 spirituall voyage: of this I shal
 speake more at large in another
 place. O blessed myserie, which
 amongst other high and hea-
 uenly effects is as a meane to
 strengthen vs in this great
 iourney, and comfort vs towards
 the end of the way.

22 Thus setting our selues in order, wee may accept of the time whensoever it shall please God, that brought vs into the world, to take vs from this our continuance in the same. The condition of life, wherein wee may stand prepared, requires our Christian practise, the happinesse of this condition, we shall finde, when we come vnto the state of all happinesse.

CHAP. XI.

How the Christian man should demean himselfe when sickness beginne th to grow vpon him.



The first and principal thing religiously to be remembered in the beginning of sickness is, that the soule doe call her selfe to a serious account of
 Annes

sinnes passed, of the euill com=
 mitted and the good omitted :
 remembreing that of the Pro=
 phet , Dixi quod confitebor
 aduersum me iniustitiam meam
 I said I will confesse against
 my selfe my owne vnrighteous=
 nesse ? Therefore by an aun=
 cient decree the sicke was en=
 ioynd , before sending for the
 Physitian, to make first a con=
 trite confession, and humble ac=
 knowledgement of his sinnes ,
 as if our sinnes were (as they
 often are) the cause of our sick=
 nesses, and surely , this decree
 was very respectiue had in
 vse. Wee will open our griefes
 and sores to the Physitian of
 the body, and when we humble
 our selues vnder the hand of
 God, wee open our sinnes to the
 Physitian of our soules , who
 can best apply the best Me=
 dicine. Thy mercies O Christ
 Iesus.

2 Our Saviour hauing re=
 stored to health, and cured the
 man

Ps. 32. 9.

*In decre.
vine.*

102. 5. 23:

Ios. 5. 14.

man that lay by the Doole side, and had beene sicke so many yeares, he giueth him absoluti- on who is the sole absolner, for all is in mercy. Behould thou art made whole: That was for the time past, next he addeth a cau- tion, as a Memorandum for the time to come: Sinne no more, lest a worse thing come vnto thee made whole, therefore some- times a diseased creature, made whole, therefore not of thy selfe whole, made whole, therefore now a sound man: Sinne no more, lest a worse thing come vn- to thee. Hee that afflicted thee for a time, could haue helde thee longer: Hee that touched thee in part could haue striken thee in whole. He that laid this vpon thy body, hath power to lay a greater rodde vpon thee, on bodie and soule Sinne no more.

Ps. 15. 6.

So by this wee see, that bo- dily sickneses may moue vs to cry out with the Psalmist, Pec- cata

cata iuuentutis ne memineris Domine. Lord remember not the sinnes and offences of our youth : and say with the same Prophet. Ab occultis munda nos, O cleanse thou vs from our secret sinnes.

3 When sicknes beginneth sharpe to touch vs, wee are carefull (as I said) in seeking, and sending to procure the health of the body, as Asa sought to the physicians to heale his disease, when hee should haue rather sent to the Prophet to haue giuen him some spirituall receite for his sicke soule. The woman in the gospel spent all that euer shee had vpon the Physicians, and in the end shee was neuer the better, but once comming to Christ, shee came where she might haue cure, and had indeede.

4 When the Physician hath done, then wee can bee content the Diuine should beginne : as if some few wordes of ghostly coun-

2. Cor. 16.
12.

counseil were enough, when we see there is but one way with vs. No, no, the first and chiefeest care in all extremities should bee a penitent implozing of the helpe of God, who in this case doth oftentimes cure both body and soule, & lengthen the dayes of sorrowfull suppliants, as hee did the daies of Ezechias.

First therefore take a good quantitie of repentance, two handfuls of faith in the passion of Christ, put both together with a purpose by the helpe of God for to walke vpon it in holinesse of life, and apply this as a good receite, for thy sickely soule, which hath taken a dangerous surfet in sinne.

Esay 38.2.

The lumpe of dyed figges, (meanes ordained by God for the bodies health) haue also their conuenient vse. The Christian wee honour, but it is for necessities sake, that vnnecessary maner of vsing physick, which maketh health sick, away with it

it a Gods name. The physicke of the Soule hath the best cordials for the penitent Patient.

That of the people in the booke of Numbers may bee remembered, who beeing stung with the Serpents in the wilderness, hath no better mean of succour, then the looking vp to the Serpent, which Moses as a meane ordained by God, set vp for the procuring of their health, wee haue no further refuge in time of need then the lifting vp of the eyes of our soules to behold Christ crucified.

Nū. 21.28.

6 The people cried vnto Moses and Aaron, but there was no helpe vntill God in mercy appointed this miraculous mean.

No reliefe could be found in the Lawe for the distressed soule, vntill God in his wonderfull loue raised vp a mighty saluation in the state of grace. The serpent was lifted vp on high, that all might beholde him, so
was

Mū. 27. 9.

Ioan. 3. 14.

Ge 42. 21.

was the Sonne of God, that all beleeuers might receiue sauing health from him, and by him. In the curing of those who were stung by the Serpent, it was Vide & uiue, looke and liue, for Christs curing it is, crede & uiue, beleue and liue.

7 This blessed meane in times of greatest extremity doth adde no small comfort to the afflicted. And thus the principal, care when sicknesse beginneth, being an humble acknowledgement of our sinnes, which may moue vs to say, as Iosephs brethren, Therefore is this trouble come vpon vs. A heartie confession of them all, an humble desire with bended heartes and knees for remission thereof, by him who is the hope of the distressed, the ioy of the afflicted, the curer of the sick, and the resurrection of the dead, a willing minde to bee deliuered from the bands of sinne, may make vs crie with the Prophet David, I

am so fast in prison, that I cannot get out. And last of all a ioyfull lifting vp of the heart to the throne of grace, may make vs willingly renounce the world, and resigne ouer our selues vn- to his diuine pleasure to whose appointment wee ought with patience meekely to submit our selues. First, God sent Ionas to warne Niniue, and seeing the repentance of the people, then comes a message of mercy, these trials are as forewarners.

8 We see we are in his hand who alone hath power ouer all flesh, when we are in want we then know the benefite of plenty, when we are in bondage we then best perceiue the good of freedom, when we are in sickness, wee most thankfully acknowledge the blessing of helth, (if we haue any thankfulness) and may easily gather how God by lingring sickness, doth in mercy stay till wee make vs ready. If it shall please him to
adiourne

adiourne the time of this our Pilgrimage, wee ought to offer a determinate purpose, as a sacrifice vpon the Altar of our heartes, to blesse him who hath euer blessed vs, to serue him truely all the daies of our life. And thus hauing our trust in Christ crucified, wee make this resolution: If wee liue, wee shall doe well; if wee die, we shall doe better.

CHAP. XII.

How the sicke should dispose of worldly goods and possessions.



As sinnes by the sicke person confessed, his soule religiously commended vnto GOD his desire either to liue or die, giuen ouer to the diuine prouidence: an orderly disposing of these

these temporall blessings which God hath here lent vnto his seruants, (as oares and sayles to bring Passengers to their long Hauē) is very conuenient for euery Christian in time of health, and nothing ominous, as some haue timerously doubted. Experience doth shew, that afterward wise men haue liued long, done full well, and serued God many yeares in the world. A great temptation in sickness is, the loue of the world and worldly things, for that most affecteth a man towardes his death, which he most loued in his life, as riches, landes, wife, children: to prouide a remedie against this, it is needefull for a man to haue his Testament readie, and in his extremities not to be troubled about the ordering of worldly goods when he should be ordering his soule. Now then of disposing worldly goods and possessions, of disposing blessings temporall. This

Ge. 25. 36.

1. Re. 1. 25.

Tob. 4. 20.

Esay 38. 1.

This disposing of blessings temporall, maketh vs not to die the more quickly, but the more quietly, and therefore it was put in practise of Abraham, when hee gaue the principall part of his goods vnto Isaac his sonne, and vnto others Abraham gaue gifts or legacies: this did Dauid, Tobie, and Ezechias for the quiet of succeeding posteritie, they disposed of earthly possessions, going to possesse heauenly.

2 In this disposing to be aduised by them, whose learning and knowledge is approoued, doth much further the well ordering of all. Wee shewe our thankfulness vnto God, and charitie to men, when we become beneficiall vnto others, remembryng whose saying it was: It is a blessed thing to giue.

Acts 10.

3 In which giuing, the maintenance of Churches, Colledges, Schooles, Hospitals, and

and such like godly vses should (where abilitie is answerable) be chiefly remembred: for by these Deedes of mercy, wee doe not only our selues acknowledg Gods goodnes, but make many others, when we are long since dead and gone, blesse him in the participation of the same.

4 Mercifull men (saith the Wise man) haue honoured God by this meanes: and how? The Lord hath gotten great glorie by them. To giue vnto the poore in time of sicknesse is good, but more acceptable were it to doe it daily, and in time of best health.

This giuing is the ship that will neuer strike against the rocke, but bring our Marchandise home in safetie. This giuing is the most gainefull interest. When the mercifull shall receiue a thousand for one, and finde in another world the reward of lending vnto God: that is to say, of giuing vnto the
L poore:

Ecc. 44. 2.
15.

poore : for hee is their sure-
tie, they shall not haue losses by
him.

In hoording by our riches
(saith Gregory) wee loose them,
but in dispersing them abroad,
we most surely keepe them. To
disperse them when wee can
hold them no longer is not so
much, though commendable :
in this kind with lob not to eat
our morsels alone, but to giue
our bread vnto the hungry, nay
to take from our owne plentie,
to giue vnto Christs little
ones, is commendable indeede.
Blessed is hee (saith Dauid) that
considereth the poore and needy.
The Lord shall visite him when he
lyeth sicke vpon his bed A cup
of cold water shall one day not
want a reward, not simply as a
reward, but as a reward in his
name, by Whom all things are
acceptable.

¶ There is become the large
liberalitie of ripe Benefactors
towards the poore members of
Christ

Christ? is not all scarce sufficient to maintaine our excesses? The pride of the world in attire, and the maintenance thereof in laishing, the needlesse superfluitie in dyet, hath eaten by hospitality, and mercy towards many hungry soules, and causeth that we haue little to leaue at our departure for the good of others. Neuer more at the table, but neuer lesse at the doore, neuer more sumptuous in cloathing our selues, neuer lesse respect of others. Nature is content with few things, all will not serue excess.

To be liberall in good vses, and sparing in vnnecessarie expences is commendable, and so in orderly manner to dispose of these temporall benefites at the last, is rightly to leaue that which industry hath gathered, and frugalitie saued.

In the disposing of earthly possessions, none ought to alienate ancient inheritance. God

Nu. 27. 11.

would that the right Heires should take place, and succede in order,

Naturall affections may not be extinguished, the next in kindred or name disinherit, the custome of place and ancestrie from the fathers to the children, and the childrens children violated: fathers are but Guardians for their time: and therefore to make spoile is an iniurie offered to posteritie: Restitution where wrong hath beene offered, should be remembered, debtes truly discharged: all which Christian-like disposition, is seemely both before God and man.

6 The forgiuing of our enemies, when we can hurt them no more, is not so much: perfect charity at all times, but principally at this time becometh Christians. The example of Steven, praying for his persecutors, may shew vs a mirror of true charitie towards all.

These

These speciall respects obserued, the sicke may in the name of God, dispose of himselfe and his as thus.

7 First with a free heart and willing minde to yeelde and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being, of his infinite mercie vouchsafed to redeeme him by the death and passion of his deare Sonne and our Sauour Christ Iesus, in whose onely merites, is his last repose at parting: then commending his body to Christian buriall hee may proceede as Gods grace and wise aduertisement shall direct, that of the sicke laying aside all earthly respectes, as now hauing no more to doe with the things vnder the Sunne like the valourous Captaine, who now about to take a great and weighty enterprize against forraigne enemies, leaueth

L :

the

the remembrance of wife and children, onely intending to his occasions in hand.

Now may the sick bequeath with patience and contrition of heart his soule into the hands of Almighty God, humbly applying vnto his faith, the innumerable benefits of Christs passion: and of the three things hee is then to dispose of, His bodie, goods and soule, let principall care be had, in commending his soule with all deuotion into the hands of Iesus Christ, that so when the time of death commeth he may saile forth of the haue of the flesh with consolation.

CHAP. XIII.

How necessary it is for the sicke
leauing all worldly thoughts to
apply his minde to prayer, and
some godly meditations.



The disposition of
worldly goodes,
well and wisely
ordered: The
minde is at more
quiet to consider of heauen and
heauenly things, the sicke is
more fit to enter into the closet
of his heart, to descend into
himself, there to commune with
himselfe.

At these times wee haue no
sweeter incense then our deuo-
tion, offered vp by prayer. The
lifting vp of our hands we may
make our euening or latter sa-
crifice. We haue no better Ora-
tors to pleade our cause, no su-
rer Ambassadors to conclude
our peace, then our humble sup-

Psal. 41.2

L 4 plications

Ps. 103. 3.

plications vnto him who healeth our sicknesses, & forgiueth our sins, who sits euer in commission to heare our suites, and lookes that wee should send vp our prayers that hee may send downe his mercy.

Iohn 4. 14.

By which meanes wee enter into a spirituall traffique with God himselfe: wee giue a Cup of cold water, and he returnes vs a Fountaine of the Water of life: we giue him with the poore Widow two mites, and hee giues vs againe the whole treasure of the Temple, The mercy of God (saith one) is like a vessell full to the very brimme, if once his children by the hand of faithfull prayer beginne to take of it, it doth ouer-flow vnto them.

Lu. 21. 2.

2 Moreover it is not with God, as with men, amongst whom, those who are petitioners, are wont to bee troublesome vnto them, but with God the more wee offer vp our prayers

ers vnto him, the more wee are accepted of him.

The Ediles amongst the Romans had euer their doores standing open, for all that had occasion of complaint, to haue free accesse vnto them. With God the gates of mercy are wide open to all poore sinners, that will make their prayers vnto him. Come and welcome.

3 Now as wee should at other times, and vpon other occasions with Abraham, sometimes leaue our terrene affaires, as he left his seruants beneath, when hee went into the Mount to sacrifice to God, so principally in sicknesse, and times of distresse: then should wee flye vnto our surest stay of repose. then should wee ascend into the contemplation of heauenty things, and haue recourse to Gods mercie, as to a city of refuge: Call vpon mee (saith the Lord) in the time of trouble, and I will heare thee,

Gen. 22.5.

Pf. 50.15.

and thou shalt praise mee. In the time of trouble there is a refuge for extremitie, And I will heare thee : there is the reward of mercy, And thou shalt praise me, and there is the reflexe of thankfull duty. Christ wills all that are weary and heauy laden, to come vnto him, and they shall not loose their labour, for hee will refresh them.

4 In time of neede no surer sanctuary then by humble prayer to repaire to God, Demus operam (saith S. Austen) vt moriamur in precatone, Let vs endeavour euen to die in prayer. I lifted mine eyes vnto the hilles (saith the Prophet) from whence cometh my helpe.

And in another place, As the eyes of seruants looke vnto the hand of their Master, and as the eies of a maiden vnto the hand of her Mistresse : So our eyes waite vpon the Lord our God vntill hee haue mercy vpon vs.

where=

Aug. de vera inuoca.

cap. 33.

Pl. 121. 1. 2

Wherefore with the same Prophet let vs deuoutly say, In thee O Lord haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer mee in thy righteousness, correct mee not in thine anger O Lord, neither rebuke me in thine indignation: heale mee, for my bones are vexed: be not farre from me, for trouble is hard at hand, and there is none to deliuer mee: remember thy louing mercies, which haue beene euer of olde, cast mee not away when my strength faileth mee: I acknowledge my faulces, and my sinne is euer against me: Wash me and I shall be cleane: Lord heare mee, hide not thy face from me, for trouble is at hand: O let my cry enter into thy presence.

5 To this or the like penitent complaint that ioyfull reply is not farre off: quoniam sperauit in me, liberabo eum: Because hee hath put his trust in mee, I will deliuer him, I will
set

Psal. 91.
14. 15.

set him vp because hee hath knowne my name, Cum ipso sum in tribulatione, I am with him in his tribulation.

6 The select prayers to be vsed in the vilitation of the sick should be obserued with many of the Psalmes of David, which when the afflicted reade them, instruct the conscience, and in times of sicknesse, are wont more then ordinary to affect the soule: for these Diuine Hymnes (saith S. Basil) they are a part of holy Scripture, High in mysterie, profound in sense, comfortable in doctrine, and haue intimes of affliction a speciall and peculiar grace to moue deuotion.

7 Amongst these the thirtie eight Psalm, Domine ne arguas me. Put me not to rebuke O Lord. The fiftie one, Miserere mei Deus, Haue mercie vpon me O Lord. The seuentie Psalm, Deus in adiutorium. Hast thee to deliuer me O God.

The

*Basil in
p̄s̄at. in
lib. Psal.*

The seuentie one. In te Domine speravi. In thee O Lord haue I trusted. The seuentie seuen, Voce mea ad Dominum, I will crie vnto the Lord with my voice. The hundred and thirtie Psalmes, De profundis clamaui ad te Domine, Domine exaudi vocem meam, out of the deepes haue I called vnto thee O Lord, Lord heare my voice. with many other like Psalmes proper and peculiar for the sicke.

8 Hereunto may be added a silent meditation, wherein the soule doth enter a solitary talke with God, which is very conuenient in this case: when the ioyes of heauen haue leisure to present themselves to our religious thoughtes, the pleasures of a sinfull life, and this worlds vanities are then seene to bee of small value, as they are in deede.

9 Then may wee call to minde the vnspeakeable loue of
God

Gen. 1. 3.

God towards man in generall,
and our selues in particular:
How his mercy stept forth in
time of neede, before execution
of iustice to saue man. That it
was a worke of comfort, when
God said, Fiat Lux, let there be
light made, but that it was a
worke of counsell and all com-
fort, when he said in the greae
worke of mans redemption, Fi-
at Christus, Let there be a Christ
borne, which shall saue my peo-
ple from their sinnes.

Is. 40. 18.

Now haue we fit opportuni-
tie to meditate vpon the suffe-
rings of the Sonne of God,
his passion, his discession into
hell, his resurrection the third
day, his ascension and glorious
sitting at the right hand of God:
so that at the name of Iesus,
the sorrowfull sinner may say
with Thomas. Dominus meus,
& Deus meus, My Lord and my
God.

10 Wee cannot in the world
better employ our thoughtes,
then

then in calling to minde how
God hath kept vs from our
youth vp, from how manie
dangers wee haue been deliue-
red, into which wee haue
seene not a few fall before our
eyes, and our selues by his one-
ly mercie vnto this day freed
from the same. Can wee but
with all thankfulness call to
minde the goodnesse of God
towards vs, for the time past:
and put our whole trust and
confidence in him, euen in these
greatest extremities: yea both
in life and death, for the time to
come, seeing the Lord is nigh to
all them that call vpon him, yea to
all such as call vpon him faith-
fully.

Ps. 12. 9.

Ps. 17. 11.

Ps. 145. 18.

CHAP. XIII.

How the sicke when sicknes more
and more encreaseth, may bee
moued to constancie and per-
seuerance.



When sicknes more
and more encrea-
seth, we are more
and more put in
minde of our mor-
talitie, then are wee as it were
summoned to depart hence,
and gently moued to renounce
by little and little, all the re-
pose wee haue, or can haue in
this transitorie life: and there-
fore ought wee now to arme
our selues to stand with con-
stancie vnto the ende, remem-
bring euermore, as wee had a
time to be borne, so haue wee a
time to bee borne, so haue wee a
ter into life, is first to passe the
pinching griefes of a momen-
tarie death.

Eccl. 3. 2.

2 To eleuate or raise vp our spirits in times of greatest triall, wee may recount with our selues, that Christ himselfe went not vp to gloze, but first he suffered paine. Do we suffer? hee suffered first: haue wee paine and sorrow? so had the most innocent Sonne of God before, who suffered as he who alone trod the Wine presse himselfe, and undertooke the brunt of the battell, that we might be made Conquerors.

3 When Vriah was willed by Dauid himselfe, to take his ease at home, Shall I see (quoth he) my Lord Ioab, & the Arke of God lye abroad in the field, and shall I goe take my rest and ease? No, I will not. Shall wee see the Son of God all in gore blood, suffering for the sins of the whole world, and shall we refuse al suffering, taking our ease in Sion, and our rest vpon the mountaines of Samaria, or loath to endure any crosse or calamitie at all?

2. Sa. 11.

11.

4 Is that Souldiour wor-
thy to triumph with the Cap-
taine, that would neuer strike
stroke to fight the battell with
him? Againe, whatsoeuer wee
suffer, Christ suffered more for
vs.

1. Cor. 9.

26.

2. Tim. 4. 8.

*Tertul ad
Mart.*

And that which we may not
forget, it is to bee remembred,
that this our struing is not
beating the ayre, nor in vaine
doe wee not labour, for after we
haue fought a good fight, there
is laide by for vs a crowne of
glorie. God (saith Tertullian)
is Agonotheres, both he that pro-
poseth the prize, and rewardeth
the Champion.

Eccl. 2. 17.

12. 13.

Eccl. 2. 17.

2. Reg. 20.

22. 23.

5 Consider the olde genera-
tions of men, and marke them
well: Was there euer any con-
tounded that put his trust in the
Lord? who hath continued in his
feare, and was forsaken? Or
whom did hee euer dispise that
called vpon him. Wherefore let
the languishing person take vn-
to him comfort in Gods mercy.

Wa

Was euer the righteous forsaken ?
no he was not.

6 God tolde Iosias that hee
shoulde bee gathered vnto his
fathers in peace ; and yet Iosias
died in warre : God gaue
him a constant minde, whereby
Iosias died peaceably, and so in
peace. The Lord tolde Ieremie
hee shoulde not bee vanquished:
Ieremie was stoned but not
vanquished : God gaue him an
invincible faith. The Angell
to the Church of Smyrna saith,
Esto fidelis vsque ad mortem, &
dabo tibi coronam vitæ. Bee
thou faithfull vnto death, and
I will giue thee a crowne of
life.

2.Reg 13.
29.

Apo. 2.10.

Abraham was about to sacrifice, the birds came and troubled
him, did Abraham desist ? No,
Abraham rose and drave them a-
way, wee are about to offer our
selues a sacrifice to God, earth-
ly thoughts trouble vs, shoulde
we giue ouer ? No.

7 To raise vp himselfe in
this

this lively faith, the sicke may make a hearty confession of his Christian beliefe, saying, O holy Trinitie I commend my selfe vnto thee the Father, the Sonne, and the holy Ghost, which in vnitie of nature are one, and the selfe same God. I commend mee vnto thee, O omnipotent father which hast created mee, yea heauen and earth with all things visible and inuisible. I commend me vnto thee, O Lord Iesus Christ, who for mee and the saluation of mankinde, wert sent into the world, conceived by the power of the Holy Ghost, borne man of the blessed virgine Mary, didst suffer, wast dead, buried, descendedst into hell, the third day didst rise againe from the dead, ascendedst into heauen, where thou sittest at the right hand of the father, from whence thou shalt come at the day of iudgement to iudge all flesh, I commend me vnto thee, O holy spirit, which proceededst from the Father and the

the Sonne, whom together I adore and glorifie, which dost quicken one Catholike and Apostolike Church: to which thou hast in mercy graunted remission of sins, the resurrection of these mortall bodies, and euerlasting life after death:

The same confession may bee made of the sicke in manner of oblation: As, I offer my selfe vnto thee, O holy Trinity, the father, the Son and the holy Ghost, &c. Also in manner of an humble supplication, As, I beseech thee O holy Trinitie, the Father, the Sonne, and the holy Ghost, &c. In which Christian confession Gods seruants may stand constant vnto the end against all temptations.

8 Not vnlike the people of Cinienſis who when the ambassadours of Brutus would haue them deliuer ouer their Citie and freedom into his hands, returned him this answer. Ferum nobis a maioribus, &c. Tell your

your Captaine Brutus, our ancestors haue left vs weapons, to defend our right with courage, and constancie vnto the end.

Eph. 6.14.
15.

9 The holy Ghost, by the Apostle S. Paul in the first to the Ephesians, sheweth what these weapons are: As the brest plate of righteousness, the shilde of faith, the helmet of saluation, the sword of the spirit, their feet shod with the preparation of the Gospell; where is spirituall furniture for all parties, onely the backe or hinder part excepted, to signifie that the Christian souldier should neuer turne his backe before his enemies.

10 The Eagle to trie her young, is said to carry them vp against the piercing beames of the Sunne, which seeing them to endure, shee acknowledgeth them as her owne. Christ knowes vs to bee his, by our constant suffering, and therefore sometimes brings vs to the conflict.

11 We read in the 2. Sam 20: that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the blood royall, they as good Israelites, would liue and die with Dauid their King. The olde Seba blowes many an enuising blaste to carry vs away from our true allegiance to Christ Iesus our King. All that are borne of water and the holy Ghost, will liue and die in his faith. *Potest iustus iuste optare mortem in vita amarissima: si non concedat, iustum pati vitam amarissimam:* a iust man, saith Saint Austen, in a bitter life, may iustly wish death, if G D D grant not this, iust is it to beare out with constancie that bitter life alietted him, which surely this Iust man doeth.

2 How soener the world for a time frowne vpon them, yet are they not as the Reede without pith or substance, and so waue-
ring

2. Sa. 20. 1.

*Aug. contr.
Secund.
Gaud. Epi.*

ring with euery winde, but firme and constant, like Iohn Baptist, that will hold his profession, though he lose his head for it.

Wherefore considering that there is no combat, without an enemy, and no Crowne without a Conquest: no Conquest without courage, and perseverance; the faithfull like Iob say Though the Lord kill vs, yet will we put our trust in him.

CHAP. XV.

How they may be aduertised, who seeme vnwilling to depart the world

1. Cor. 15.
17.



In this life onely (saith the Apostle S. Paul) we haue hope in Christ, then are wee of all men most miserable: to shewe in effect, that we haue not in this life the
ac=

accomplishment of our hope. Not here. therefore wee should expect it elsewhere: this is not our Paradise, but a barren desert: wee may not looke for our habitation here beneath, seeing the Citie is aboue, which wee haue to inhabite for euer.

2 To draw backe when we are to goe most comfortably to take possession of the same, when the hope so long hoped for, should most strengthen vs in the way, is farre from that Christian beliefe, whereof euery one makes daily profession, Credo carnis resurrectionem, I beleue the resurrection of the flesh of the body.

Often haue we prayed: Thy Kingdome come. Now when G D D is leading vs into the same, our vnwilllingnes to be gone, cannot but argue great weaknes of faith: quid faceremus si mori tantummodo sine resurrectione præciperet Deus? voluntas eius sufficeret ad solati-

um.

um.

Heb. 13.14

Mat. 6.10.

*Hic de non
lugen. mort.*

um. What would wee haue done, if God (saith S. Ierome) had commanded vs to die, without mentioning the resurrection? his will ought to haue sufficed, but now hauing this stay, why should wee wauer.

Oftentimes haue we wished, that wee were once freed from this worldes captiuitie: now God is going about to free vs indeed, our desire is to continue oue captiuitie still, not vnlike children who cry out of paine and grieffe, and when the Chirurgian comes that should ease them of all, they chuse rather to remaine as they are. Oftentimes, saith S. Austen, we wish wee were gone from all, yet beginning to waxe a little sick, wee send with all haste for a Physitian, and promise any thing to haue a little longer life. Wee sometimes euen call for death, if death enter and say, here I am, we recall our word, our dayes we say are euill, and
for

*Aug. de mor.
Apost.*

for all that, as euill as they are, we would not leaue them at all by our willes. We see none was exempted, no not the very Son of God, when he had taken our nature.

3 There is no Marriner but after many sharpe stormes desireth the haven, and shall not wee after so many tempestes of this troublesome world, accept of our deliuerance, when the time is come? we are giuen to loue the world too much, and a great deale more then we should beeing onely strangers in the same.

4 Had we no farther expectation but onely to enioy a state temporall, where we might set vp our rest, as hauing here attained our chiefeft good, then might our departure from this world bee very grieuous in deede: because our beeing and happines should ende together: But looking as wee doe for a further condition, so permanent,

ment, so blessed, and death being the passage or entry thereunto, there is no cause why man, if hee be thinke himselfe. Should vnwillingly set forward when his time of departure is at hand.

Ios. 23. 14.

Ec. 41. 3. 4.

Ps. 47. 89.

First remembꝛing it is the ordinance of God, the course of all flesh, and as Iosuah calleth it, the way of all the world. Feare not saith the wise man, the iudgement of death, remember them that haue been before thee, and that come after, this is the ordinance of the Lord ouer all flesh, why wouldest thou bee against the pleasure of the most high, whether it be tenne, or a hundred, or a thousand yeares, there is no defence against the graue.

What man is hee (saith the Prophet) that liueth and shall not see death, what man? that is to say no man. It is not proper to any one, which is common to all: Kings, Princes, strong,

strong, valiant, take part with them in this lot. There is no reason that any should looke to bee priuiledged in that, wherein all without exception must will they, nill they, submit themselves, quis nolit saith one, cum Caesaribus, cum Regibus, cum Phocione mori: who would not die with Caesars, with Kings, with Phocion a good man, would hee remaine when all are gone?

6 Secondly, death is a meane to bring vs from a prison without ease, from a pilgrimage without rest: we all see euidently. This made the wise-man praise the dead, aboue them which are yet alive: and preferre the day of death before the day of birth, surely for no other reason, then for that in the one wee come into a vale of misery, in the other wee depart from it, departing in the faith of him, by whom wee looke for a better state to come. O death
how

how acceptable is the iudgement vnto the needefull, vnto him whose strength faileth that is now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience.

7 Thirdly this being the way for the obtaining so high a reward, wee may step forth with confidence in his mercie, who now caileth vs by death to the participation of the same. Why on Gods blessing should any be loath, that his soule should returne to him that gaue it?

8 When the louing mother sendeth forth her childe to nurse and the nurse hath kept it long enough: if the mother take her owne childe home againe, hath the nurse any cause to grudge or complaine? how much lesse cause haue we to shew any token of vnwillingnes, that God should take home his departing soule, the work of his own hands, the plant of his owne grafting,

grafting, who first gaue it and will before all others most lovingly keepe and tender it. There is none knows the loue of a mother, but a mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefore wee are verie vnaturall to our selues, if wee should giue testimonie of discontentment: when our soules would bee deliuered into his hands, who is the best preseruer of all. Againe, where is our desire with S. Paul, to bee dissolved, & to be with Christ? Where is our complaining with the Prophet Dauid. That we are not yet come to appeare in the presence of God? Where is the longing of S Austen, to see that head which was crowned, those hands which were pearced for our sinnes? Had wee the loue and faith which these good men had, wee should rather wish for the houre of rest, then shewe any vnwillingnesse to

Phil. 1. 23

Psal 42. 2

Aug. Med. 3

Lu. 22. 42
Aug. de A-
gon. Christi.

depart, when God is about to call vs hence.

10 Shall naturall inclination ouerrule the force of Christian hope? Can wee forget the prayer of Christ in the garden? Father not my will, but thine bee fulfilled, Would to God, saith S. Austen, man had neuer Anned, then we should neuer need to deare death: the cause standing as it doth, we must be content to vndergoe (though contrarie to nature) that which is laide as a punishment for sinne vpon all.

11 The Starres by their proper motion are carried from the West, to the East, and yet by the motion of obedience to the first Moouer, they passe along from the East vnto the West. The waters by their naturall course follow the center of the earth, yet receding vnto the higher body, which is the Moone, they are subiect to her motions. The motion of
 obedience

obedience to the will of God, who is the first moouer, the higher body should draw vs, and all our desires, how contrarie soeuer in nature, for herevnto all should yeeld themselves and obediently follow.

12 Those who by Alchimy will turne worse mettall into a more pure, must first dissolue the worse: if wee will change our wills into the will of God, wee must cleane dissolue them, that his will onely may take place.

13 When Christ in the Apocalypse saith, I come quickly, the Saints reply, Euen so, Amen, come Lord Iesus: To shewe whatsoeuer doth please Christ, could not displease them, much lesse his comming, which is most ioyfull to all that feare and loue his name.

14 And heere wee may consider by this meanes of yeelding our selues meekely vnto God, wee haue occasion offered

¶ 5

to

Ap' 22. 20.

Gen. 22. 4

to shew our subiection to his diuine pleasure, as Abraham had, when God commanded him to offer vp Isaacke his Sonne, nay Isaacke his onely Sonne, and Isaacke whom hee loued, and Isaacke in whom rested all the hope of his blessed posteritie. Here was a conflict, wherein God would see which was strongest in Abraham, eithet faith, or fatherly affection. But Abraham who is called the Father of the faithfull, and so one that leaues his children an example for the time to come, in this straight resigned his will to the will of God, stood not weighing so high a precept, in the light scales or ballance of humane reason. But with hope contrarie vnto hope, did proceede to the accomplishment thereof,

15 The Apostles of our Saviour Christ in the eight of S. Mathewes Gospell, beeing willed to lanch forth, and to passe vnto

unto the other side of the lake, stood not casting timorous doubts, as thus, this Geneze-
 1e this is a dangerous passage, the
 evening draweth on, wee our
 selues plaine fishermen, none
 of the skilfullest Pilots: But
 when Christ commanded them
 without more adoe, away they
 goe: Now Christ bids vs to put
 off from the shore of our earth-
 ly estate, what should wee but
 obediently set forward? At the
 other side is heauen, the haue
 of our hope. The spirite is
 willing, the flesh is weake,
 but the motion of the Spirit
 is best.

16 Againe, seeing wee must
 needs away. Si aliquando, cur
 non nunc. If wee must away,
 why not now? if not now,
 when? There is a time to be
 borne (saith the Wiseman) and
 there is a time to die: we came
 into this world vpon condition,
 peeble vp our liues wee must
 with Codrus that valiant A-
 thenian,

Epamino.

thenian, and that before the field bee wonne, with the Thebake Captaine, let vs not care to change life with death, so the victorie may be glorious.

17 And to say the verie truth, wee haue no great cause to couet long life in this yron age, and stony hearted world: faithfulness is gone, charitie is gone, deuotion is gone, true ioy is gone. When should reioyce in God: there is no such reioycing now a dayes put in practise: wee see some miseries, and wisemen foresee more: the righteous is taken away from the euill to come: as God tooke Iosias, because he should not see the calamities of sinfull people.

2. Reg. 22.
20.

18 For our owne estate in particular, when decrepite age commeth, which wee so much wish for before, is not this age a disease of it selfe, at those fourescore yeares, which is the furthest hope of our strength,
are

are we not then combersome to others, and irkesome to our selues? In the meane time so many snares and engines are laide by the professed enemy of man, to entrappe mens soules, as we may with reuerence and loue, wonder at the mercie of God in our deliuerie for the time past, and peaceably accept of our passage into a place of true securitie, now consequent-ly to ensue.

19 Last of all, a remembrance of the place, whither wee are going, should take vs away, as the Angels tooke Lot from Sodome. It is vniuo a Citie of all continuance, Euen that Citie; where our soules shall liue. Let vs send our faith in beleeuing, our hope in expecting, (as Iosua sent messengers before) to view that countrey which God will giue vs. These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceived the high

He. 13. 14.

high excellencie thereof: which (me thinkes) should mooue men to giue this world a willing farewell.

Psal. 27. 4

20 To conclude with Saint Cyprian, let Pagans and Infidels feare death, who neuer feared God in their life. But let Christians goe as trauellers vnto their natue home, as children vnto their louing father, willingly, ioyfully. One thing (saith the Prophet) haue I desired of the Lord, that I may dwell in the house of my God all the dayes of my life.

2. Cor. 5. 4

Men naturally haue a desire to be at home, the Apostle tels vs in the second to the Corinthians and the fift, we are not at home while wee are clothed with these bodie, and therefore to bee vnclothed is best of all: Death doth separate vs from these earthie pleasures, but not from heauenly, as it taketh vs from friendes, so doth it also take vs from secret and open enemies.

enemies. It taketh vs from the affaires of the world, so doth it from the griefes and sorrows of the world, it pul'eth vs from our possessions, so doth it bring vs to the possession of better things, and therefore consider we not so much whence and from what, as whither and to what by the grace of God wee are going.

CHAP. XVI.

How they may bee induced to depart meekely, that seeme loath to leaue worldly goods wife, children, friends, or such like.



While we set our affections vpon earthly things onely, no maruell though wee must affect them, and are loath to depart fro them, but once taking a tast
of

of heauenly, wee begin to grow out of liking with the basenesse of our former desires, and bend all our affections to an earnest expectation of farre better that are to come.

2 If wee doe respect riches, Christ hath greater riches in another world, then all the Empire of Alexander, can yeeld. If honour, hee hath greater honour then all the thrones of earthly Potentates can asfoorde. (For one day in his house is better then a thousand.) If friendes, heauen hath the glorious Company of Saintes and Angels, who reioyce at our entrance into their common ioy : what more acceptable then good company, and ioyfull company too ? The company is good, where the righteous liue together : ioyfull, where is nothing but a cheerefull singing of Aleluiah, where there are so many ioyes as there are together, saith S.

Austen,

Apo. 19.3.
Aug. de Spi-
rit. & Ani-
ma.

Austen, partakers of ioy, quot
socii felicitatis, tot gaudia. How
many companions of felicity, so
many ioyes are there.

3 For worldly possessions
here wee found them, and here
we leaue them: The time of our
enjoying them is vncertaine,
because we see them ebbing and
flowing like the sea, and we doe
not possesse them as wee ought,
vnlesse wee are ready at times
best beseeming vnto God to for-
goe and leaue them.

4 But to forsake friends can
not bee but grievous vnto flesh
and blood: to leaue wife and
children, cannot but goe neare
the heart.

Doe wee leaue friendes?
God is better then all to whom
wee are going: to take our last
farewell of goods, mansions,
lands, reuenewes, pleasures of
all sorts is a pinching sorrow:
Yea, but if wee open the other
eye we shall see, there are riches
in heauen, which neither rust
nor

nor moath corrupteth, there are mansions that abide for euer.

¶ We leaue pleasant Delights but receiue more pleasant by infinit degrees: we leaue Delights which only seeme to bee, for Delights which are indeed.

¶ Wherefore to vnburden our selues of all earthly cares, we may obserue this course, which is to commend wife, children, friendes, and such like, in our humble prayers vnto his protection, who can better prouide for them then our selues, who is a father of the fatherlesse and taketh into his owne hand the cause of the widdow and Orphanes.

¶ Which the ancient Patriarks well considering at their departures from the world, prayed for the blessing of God to come vpon their posterities, and so left them: knowing that they were but sent before them, who should themselves also ere long follow them.

And

And here, did we rightly consider the manifold grieuances, which euen our chiefest delights wee are so loath to leaue haue often brought vs, we should soone see our departure from them to bee a departure from many cares. The Sunne though it be chearefull and warme, yet is it sometimes lesse pleasing, by reason of scorching heate, the ayre though it be lightsome yet is it sometimes gloomie and ouercast & our worldly delights, and whatsoeuer is heere pleasing vnto vs, hath had oftentimes much sowre sawce. Why then (saith Fulgentius) do we not forsake this want, to obtaine a future plenty?

*Fulg. ad
Theod.*

7 Of all other wee neede not so much respect the forgoing of worldly possessions which are (saith one) for these causes rather to bee despised of vs, then to be left with discontentment, first, for that they are vanities
and

and so boide and empty. Secondly, for that they are not onely vanities, but also deceits, from their effect, for they deceiue those that trust in them. Thirdly, because they are spinz, pricking thornes, for that they bring cares with them. Fourthly, for that they are xrumng, euen griefes themselves, there needs no prooffe, but experience.

If wee vse them aright, wee are onely Stewards: when the owner himselfe will haue it so. what should wee else, but with all contentment of minde forsake and leaue them.

When night comes, we willingly lay off our cloathing and then make readie to take our rest.

When wee came all of vs with Iob naked into the world, and with Iob naked shall wee retorne againe, onely our good deeds and bad (as they say) beare vs company. Bona sequuntur, mali persequuntur.

9 A great Conquerour of the world would haue his ensigne bearer carrie forth Linteam vestem, a sozry clotho: shewing sheet, saying, Loe heere is all of his conquestes, a worthy Captaine doth carrie with him:

*Saladinus
Aste domi-
nator.*

Whether wee came as Iacob came to Laban, onely by Gods prouidence, we are that we are: If God will giue vs foode to eate and clothing to put on, God shall be our God. These heards and droues about vs, they are from the mercie of God, not plantes growing in our owne soyle, not vapors that did arise of vs, but of the nature of influences that from heauen are come downe vpon vs.

Ge. 32. 20.

Euery one sueth to God in Forma pauperis, for things necessarie. We are all Publicans, receiuers, God onely is the giuer of all. Nihil nostrum nisi tempus: Wee cannot call any thing ours but time: Dum tem-

Psal. 14 8.

pus habemus, while wee haue time, saith the Apostle: these tempoꝛall thinges came from the great storehouse of heauen: we may not say as the tempter, Omnia mea sunt,, but Omnia Dei sunt, all is mine, but all is of God, who is the best Landlord, hee requires no more but that wee acknowledge to holde of him, to receiue that we enioy from him.

Wherefoꝛe the Prophet Dauid saith, Te dante nos colligimus. Lord, thou giuing, we gather: and are therefore called goods, because they are Gods, his, and not our owne, whereby we learne with contentment to leaue them, when the giuer thereof, shall of his bounty call vs away to receiue better. Saint Iohn saith not, nolite habere, but nolite diligere. Wee may haue them, wee must not bee had of them. Wee haue had them to liue, the end ceasing, the meanes cease concurring vnto the end.

We

Wee must not make Idoles of them, as the Egyptians did of their treasures.

10 But is it possible wee should forget whether wee are going: Where should the members bee, but where the head raigneth? Where should the heart be, but where our heauenly treasure is? Christ who is our treasure, is in heauen, whether first our affections ascend, and then we follow after.

Mat. 6. 21

11 All these riches remaine not, help not in time of neede: they take them winges often and flie from vs, and are but straw and stubble, wherevpon we may build no sure foundation. And therefore we neede not so much care to forsake them. On the other side, we leaue the societie of men, and goe to that Celestiall societie of Angels aboue in heauen, where also a multitude of our good friendes expect vs. Our separation each from other here, is onely for a time

Pro. 27. 34.

time : our continuance together in the life to come shall bee for ever. Let vs consider, that when wee die, wee depart from the world, and therefore worldly affections should now departe from vs : let vs betake our selues wholly to a better habitation, to a better society, to better ioyes, desiring with the Apostle, to be dissolued and to bee with Christ.

CHAP. XVII.

How the impatient may bee perswaded to endure the paines of sicknesse, and to die peaceably.



He conflict once begun, the courage of the Captaine then, and neuer but then, is experienced Whe God doth call his children to any crosse or calamitie, then beginnes the

the battell, then their blessed patience and meeke contentment is made manifest, or neuer. Knowing that all goes by his ordering in whom wee Liue, moue, and haue our being, and that no Physitian can be more carefull for the health of the body, then God is wont to be for the health of the soule: how bitter soeuer the potion seeme, receiuing it from him who meanes vs so well, we should not but receiue with patient suffering whatsoever his mercifull hand shall reach vnto vs.

Ac. 7. 28. 1

2 My sonne (saith the wise man) when thou comdest vnto the seruice of God, prepare thy soule vnto temptation, and shrinke not away when thou art tried, for whom the Lord loueth, him he chastiseth. Gold and siluer are tried in the fire, and acceptable men in the furnace of aduersitie.

Ec. 2. 1. 2. 3

3 If God will haue Moses to be a governour of his people,

Exod. 2. 3

A

God

Dan. 6. 16

Luk. 16. 20

1. Re. 19. 3

Su 5. 5.

Iob 2

God will haue Moses to bee cast out, and laid in the bulrushes by the riuers brinke. If God will haue Daniel to be a ruler vnder Darius, Daniel must lie for a time in the Lyons denne. If God will haue Lazarus to bee in Abrahams bosome, blessed Lazarus thy sorowes and sorowes soon ceased, but thy ioyes are euerlasting.

4 Wee that had scene Elias persecuted by Iesabel, Susanna accused by two false Elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuerence of his name. Flesh and blood would haue imagined their state most distressed: but if wee stay a little and obserue their patience, we shall see their deliuerance not farre behinde.

5 Should wee not endure some bodily pains, remembryng all chastisements are from God? Nay, would we not depart

part the world with a willing mind. God himself calling vs to depart. The faith wee haue ought to haue of our changing can tell vs; Nisi granum frumenticadat in terram & mortuum fuerit that same fructum adferet wil not follow : The Graine of Corne must bee cast into the earth, before wee can haue increase of fruit. He that makes the bodie of Corne to serue againe, can hee not make the body of man to liue againe.

Iob 12.24

Although our dissolution bee vnto nature a painefull trauel, and therefore it is as Rachel said Benoni, an effect of sorrow yet is the same to grace an offspring of strength, and so counted Benjamin filius dextre, the sonne of her power.

Ge. 35.18

6 To endure and suffer somewhat, seeing the reward of sufferings is great, should bee lesse grievous vnto vs, if wee looke for our felicitie here, wee are deceiued. Elias must goe to
 ¶ 2 heauen

2 Re. 2.13

Ge. 32.2

heauen in a whirlewinde, God will send Iacob an Angell to comfort him in his iourney, after all his trouble with Laban, and God will bring him home with aboundance of encrease at last.

1. Cor. 10.
13

7 God is faithfull and will not suffer vs to bee tempted aboue that wee are able, it is not said God will not suffer vs not to be tempted at all, but not to be tempted aboue that wee are able, tarry a little the Lords leysure, deliuerance will come, peace will come, ioy will come. In the meane while to be patient in miserie, it makes miserie no miserie.

8 Should it so much grieue any in time of sicknesse? Why Christ himselke went not vp to glorie, but first hze suffered paine, as is shewed in another place moze at large: *Crux pendentis Cathedra docentis*, Christ vpon the Crosse, as a Doctor in his Chayze, reade to
vs

vs all a Lecture of patience. He was (saith the Prophet Esay, vir do'orum, a man full of griefs, & sciens infirmitatem, and one that had good experience of our infirmities. Whatsoever we suffer, hee patiently suffered more for vs sinners, and hath called vs to eternall glorie, and after suffering a little, hee will make vs perfect, confirme, strengthen, and stablish vs, which will bee a happie refreshing after all.

Esay 53.3

2 Pet 5 10

9 That I may (saith Saint Augustine) after this languishing lite see Christ in glorie, and bee partaker of so great a good, what, though sicknesse weaken, labours oppresse, watchings consume, colde benumme, heate enflame: Nay, though my whole lite be spent in sighs, and sorrows, what is all to the rest that shall ensue in the life to come? Why doe we complaine of want of rest, seeing we haue vndertaken a iourney, wearisome, and troublesome.

Aug. manu.

Rom. 8.8

10 The Apostle Saint Paul counted these momentarie afflictions not worthy of the glorie that shall bee shewed vnto vs: momentarie, and therefore such whose continuance is not long. Wherefore seeing that after all these sorowes we are going to so quiet a Hauē, wee may with patience endure a time, some fatherly corrections. Shall wee looke for a garland, and neuer set foote to runne the race? Shall wee with Iobs wise bee content onely to receiue good at the hands of God, and no touch of trouble?

2. Sa. 10.4

The people murmured in the Wilderness, and the Prophet sayes, they prouoked God. David tooke it not well when the Ammonites ill entreated his Ambassadors: these afflictions are Gods Ambassadors: to repine or grudge against them, is to entreat them euill, what should wee but accept

cept all thankfully, and in peaceable manner depart this world, considering we are going to a place of rest, it may make this bitter cup haue a sweet taste, and stirre vp in vs a longing to be at our long home: for life is lent vs as a ship to transport vs ouer to the port of rest: from the cradle to the graue, we are vpon the stormie Sea, tossing vp and downe.

It is said of Plato a Hea-then man, that at the point of death, amidst all his paines hee gaue the God thanks, that he was borne a man, and not a beast: a Greeke, and not a Barbarian, and so quietly left the world. It is a comfort to a man, saith Seneca, to call to minde that so many before him haue suffered, and all that are to come shall suffer.

Shouldst thou neuer dye & then shouldst thou haue neuer beene borne. It is said onely wise men die obediently, fooles

*Sen. de con-
sol.*

either too grieuously or too willingly, Now is the time to call into exercise our patience our faith, our assured trust and confidence in God,

12 How should the Christian man with all gratefull remembrance of Gods goodnesse towards him, of blessings received, of dangers prevented, now patiently bequeath his departing soule into the hands of God, quietly suffering his transitory triall.

13 Sorrow may endure for a night, but ioy commeth in the morning. Bee patient, saith Saint Iames, Beholde, the husbandman waiteth for the precious fruits of the earth, vntill hee receiue the former and the latter raine, shall the husbandman patiently waite for the fruits of the earth, and shall not we patiently tarry for the fruits of heauen.

Take the Prophet saith S. Iames also for an example, if we
will

will reioyce, as they now reioyce, we must liue, as they sometimes liued, and suffer as they suffered. If wee are griued in that we suffer as good, and better then our selues haue suffered before vs, Christ our Saviour saith, If any will followe me, *Tollat crucem suam*, Let him take vp his crosse, *Ego meam*, *ille tuam*, I haue taken vp mine, and he must take vp his,

14 If wee looke into the proceedings of GOD with all his seruants, wee shall see him chastening them for a time, and leauing them a little in the trial of their faith. The louing mother doth sometimes leake the child, goe aside, and seeing the infants moaning after her, then shee runneth, and is wont to make the more of it. When God seemeth to withdawe a little his helpe from vs, it is onely to see whether wee will moane after him: which when he perceiueth, we doe, wee are
the

the more beloued of him, and withall our selues the sooner drawne by these meanes to the exercise, of faith, obedience, humility and patience, vnto the ende of his pleasure and leisure.

15 When the waters of the flood came vpon the face of the earth, downe went stately turrets and Towres: but as the waters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes in a word, all the vanities of the world. But the Arke of the soule riseth as these waters rise and how too? Higher and higher, euen nearer and nearer towards heauen: wherefore to endure the paines of sicknesse patiently, is an example taken from all Gods children, who did possesse their soules in patience, and an approbation from God himselfe: or as our Saviour
our

our said to Nathaniel, Ecce vere Israelita, Behold a true Israelite, as if a voice from heauen did testifie of the patient man, Hic est filius meus dilectus, This is my beloued Sonne.

16 Now therefore wee may not forget in time of neede so good a vertue as patience is, for which God hath a double Crowne, the one for our content here, the other hereafter of all continuance, remembzing enermore that of the Prophet, The bones which the Lord hath broken shall reioyce. Christ our Sautour saith, possesse your soules with patience, hauing patience, liuing vnder the crosse, you shall liue peaceably.

CHAP. XVIII.

How they are to bee comforted,
who in times of sicknesse
seeme to be troubled in minde
with a remembrance of their
sins, and feare of iudgement to
come.

2.Re. 6.15



When the seruant of
the man of God
saw the Citie Do-
than to bee com-
passed about with
a multitude of enemies, hee
cries out to the Prophet, say-
ing, Alas Master, what shall wee
doe? The Prophet prays that
the eyes of his seruant might
be opened, which petition gran-
ted, then hee sees the moun-
taine was full of horses and
chariots, and fire, in effect, that
they were more who stood for
them, than all the multitude
that compassed them.

Now may the sicke with
the

the Apostles pray, Lord increace my Faith. By which faith hee shall see that Christ with all his merits is for him, which is more, and of more efficacie then the whole power of darknesse, that can oppose it selfe against him.

The sorrowfull sinner at this time besieged with a remembrance of the iustice of God, the seuerity of iudgement. the malice of the old Serpent, all laying hots batterie vnto his fainting and departing soule: the world forsaking him, his friendes departing from him, or at least sometimes weeping by him, cannot but with complaint say, What shall I doe, which way shall I turne? whereby wee see that perillous cogitations, offer themselues to a soule laden with sinne, vntill the tempest bee blowne away, the cloudes of discomfort dispersed, the ioyfull sunne of grace arise in his heart, the night of miser/

mifery paffed the morning of con-
folation ſhew it ſelfe.

Are wee vpon our depar-
ture out of this our Egypt? let
vs ſprinkle our heartes with
the bloud of the Lambe, and
the deſtroyer ſhall not enter,
nor haue power to hurt. Let
vs call to minde the loue of
God in not ſparing his owne
Sonne, which the Apoſtle
tooke as an argument of good
conſequence: if hee gaue vs his
owne Sonne, how ſhall hee
not giue vs all thinges with
him? and theefore mercie in
time of neede. What heart is
able to conceiue the diuine pro-
uidence from the beginning had
ouer man?

2. One bringeth in the
three perſons in Trinitie, after
this manner, conſulting of his
good. God the Father ſaith,
let vs create man, but being
created, will he not fall away?
God the Sonne answereth,
though he fall away, I will re-
deeme

Rom, 2.53

deeme him: but being redeemed will hee walke worthy of his calling, God the holy Ghost re-
plyeth, I will conserue him, I will sanctifie him.

But amidst all assaults, the blessed object of Christs merites is alone able to re-
uiue the fainting Sinner, and make him argue his right against Sathan: as thus, Where is thy force thou roa-
ring Lyon, hath not Christ weakened it? Wilt thou know my strength or might wherein I overcome? It is the blood of the Lambe?

Ap. 12, 11

3 Thus when like David wee come to fight with Goliath, wee cast away saules armour, al trust and confidence in our selues, and onely set forward in the name of the God of Israel. Doth the Lawe endite vs of transgression? wee make our appeale to the Court of conscience, nay, wee haue a superseas to stay that course,
and

and we appeale to the throne of Grace, a lege timoris ad legem amoris, from the law of feare to the law of Loue, as Saint Austen speaketh.

Gal. 3. 13.

Doth the aduersarie bring forth our debt=bill? Our answer is, the obligation is cancelled, the book crossed, and the whole debt fully discharged: Christ hath passed his worde for vs, nay, he hath paide al that was due to vs, to the bettermost farthen: now we can shew our generall acquittance vnder hand and seale, giuen vs by him, with whom it is as proper to shew pity, as mercy, to helpe misery. This is my beloued sonne, in whom I am well pleased: here is the creditors own word, his own hand-writting vnder seale, it is a voice from heauen too; and therefore sufficient to comfort sinners on earth, in all their distresses: *Et quietus est*, very good in law.

Mat. 3. 17

Do the sinnes and offences
of

of our youth now dismay vs?
 If wee acknowledge our finnes,
 saith Saint Iohn, God is faithfull
 and iust to forgive vs our finnes?
 and to cleanse vs from all vnrigh-
 teousnesse. Yea, but doe a mul-
 titude of finnes environ vs? and
 we see our selues great sinners?
 Why Christ appeared first after
 his resurrection to Mary Mag-
 dalene, to shew that hee brought
 comfort to the greatest sinners
 of all.

1. Iohn. 1. 9

Mat 7. 34

The house builded vpon the
 rock was not moued when the
 storme came, & the winde blew.
 Christ is a most sure rocke, let
 vs as wise builders lay the
 foundation of our faith, vpon
 this Rocke: an other foundati-
 on can no man lay; hee is cal-
 led a Rocke, that rocke was
 Christ.

1. Cor. 10

This is a true saying, saith
 the Apostle: That Christ came
 into the world to saue sinners,
 whereof I am the chiefe, as if
 S. Paul put himselfe in the
 number,

1. Ti. 1. 15

ber, as euery one should, and say, whereof I am one, nay the chiefe.

4 And heere wee may call to minde that bottomlesse depth of Gods mercy, who will bee called in the Gospell by the name of a father, to intimate vnto vs his loue, and to encourage vs to come vnto him in time of neede, whose goodnes is diffusive and communicable vnto others, whose bounty is delighted in nothing more then doing good: and is wout rather to giue great then small things. God is not such a one as Adam tooke him to bee, from whom when hee had sinned, he should flye, or hide himselfe for feare, but God is such a one, to whom Adam and all that haue sinned, may haue access with hope and loue.

5 The seruants of Benadab, in the first of the Kings, and the 20. when they saw and considered well their distressed case,
be=

1. Re. 19. 2

beganne to aduise their master Benadab after this manner: We heare that the Kings of Israell are mercifull, wherefore let vs cloath our selues in sackcloth, that so wee may goe and finde fauour in their sight. If this mercifulnesse were a thing proper vnto the Kings of Israel, what may wee looke for at the handes of the God of Israel, before whom they that humble themselves shall questionlesse finde grace Scio quia clemens es & multæ miserationis, Ionas saith I knowe thou wouldest shew mercie, that thou wert full of pittie.

My sinne is greater; no Cain, thou erreſt. God his mercie is farre greater, couldest thou aske mercy. Men cannot bee more sinfull, then God is mercifull, if with penitent hearts they will call vpon him.

6 But come wee to Christ the fountaine of all mercie, there shall we finde. God in his
medi-

meditation, great without quantitie, and good without qualitie, as *Saint Austen* speaketh.

To this effect, the story of *Themistocles*, is not basely applied, who hauing offended *Philp King of Macedon*, takes by his young *Sonne Alexan.* det in his armes, and so comes to aske mercie, if not for his owne sake, yet for his *Sonnes* sake, whom he bid present vnto him. We come to craue pardon for our sinnes, and beseech the *God of mercy*, who will heare vs in time of need, if not for our owne sake, yet he will heare vs all for *Iesus* sake.

7 *Christ* in the *Gospell* was called of the *Pharisees*, by way of reproach, a friend of *Publicans* and sinners, and so was he in truth and veritie. Neuer was there such a friend to poore sinners and such *Publicanes*, as hee was, who strake his breast and said, *God be mercifull vnto me a sinner.*

8 The

8 The Parable of the lost sheepe, doth shew this loue in seeking the lost sinner, the ioy of the Angels of heauen ouer our repentance may much comfort vs to call for grace: the Pharisees murmured, when the Angels reioyced, the wandring son had consumed his fathers substance, but yet returned sorrowfull to acknowledge himself: the father saith not, whence comest thou? or where is now all thy patrimonie? but bring hither the new garment, kill the fat calfe, let vs now reioyce, my sonne was dead, and is aloue. Here was a welcom home that might amaze him.

Though we sometimes loose the nature of Children, yet God doth neuer loose the name, nay, the nature of a father, a name of priuiledge to his children, we cry Abba Father, a name of care and prouidence, your heauenly father careth for you, a name of loue. If you giue your children good

Gal 6.4

Mat. 6.32

Lu. 11.13

good things, how much more shall your father in heauen giue you, if you aske them of him? And not onely a father, but our father, and that which is more a father in heauen, that howsoeuer wee are distressed in earth, the comfort is, we haue a father in heauen. Which should wound our hearts, and kindle our affections in all distresses, with comfort to call vpon him.

9 It may be said also in this case as before it was said of the affection of a mother: There is none knowes the loue of a father, but a father, nor any the loue of God, but God himselfe, who is loue.

The Publican who smote his breast for sorrow of his sinnes, he stood a far off and would not come near vnto God, well, God in mercie came nere vnto him: Was he not more accepted then the Pharisee? the text saith, hee went home more righteous.

10 That thou mightest bee
blessed,

blesſed O man firſt God crea=
ted thee : that thou mightſt be
recovered when thou wert loſt
then hee redeemed thee. To be
deliuered, is properly the ſtate
of the innocent : but to bee re=
deemed is their condition for
whom price muſt be paide, and
therefore haue offended. Conſi=
der that Chriſt hath redeemed
thee, which redeeming ſheweth
a price paied for thy ranſome,
which price was his deareſt
blood.

11 When Chriſt wept, and
ſhedde ſome fewe teares for La=
zarus, the Jewes reaſoned, and
ſaid, ſee how he loued him : but
when Chriſt ſhedde his owne
bloud for vs, and that in great
aboundance too, O ſee how he
loued vs. O loue without ex=
ample, hee was crowned with
thornes, that wee might bee
crowned with glorie.

If hee bought vs with ſo
great a price, will hee reſuſe his
owne penitworth ? If he ſought
vs

Esay 59.4

Psal. 27.12

Lu. 10.34

vs flying from him, shall he not much more receiue vs when we come vnto him? Can a mother, saith the Prophet Esay, forget the childe of her wombe? yea, though she doe, yet wil not God forget his people. When my father and mother forsooke mee (saith David) the Lord tooke me vp. We haue a good Samaritan, that when the Priest and the Leuite left vs wounded, to wit, the ceremoniall and iudiciall Lawe passed by vs, hee bound vp our wounds, and payed for our curing, that we might be recovered vnto euermlasting health.

Hath not Christ said vnto our nature as vnto Lazarus, when it lay, and still had layen in the graue cloathes of sinne: come forth mankind, come forth and liue. Our Ioseph is gone before to prouide for his brethren, was there euer such loue? Looke how wide the East is from the West, so farre hath hee set our sinnes

sinnes from vs: Nay, like as the pillar of the cloud was set betweene the host of their enemies, and the tents of the people of Israell, that no harme might befall them: so hath hee set his prouidence betweene vs and all casualties, that no hurt should oppresse vs. Praise the Lord O my soule, and all that is within me praise his holy name, praise the Lord O my soule, and forget not all his benefits,

Ex. 14. 20

Ps. 103. 1.

12 Wee should be sutors vnto Christ, and least our manifold sinnes might make vs bashfull, he calleth vs vnto him, saying, Venite omnes qui laboratis & onerati estis, & ego reficiam vos, Come vnto me al that are weary, and heauy laden, and I will refresh you, not laden as onely sinfull, but weary, as desirous to be deliuered from sin. Came he to call sinners to repent, and shall hee not shew mercy on the penitent? Did all the poore Creatures come vnto the Ark,

Mat. 11. 28.

to saue themselves ? Did the Angels carry Lot out of Sodom ? And shal we not come vnto him, who calles vs so louingly, and meanes no other but to bring vs vnto his euerlasting kingdom ?

13 Therefore let neither the multitude of our sinnes, the terrour of the Lawe, nor the feare of Gods iustice discourage vs in time of distresse. Christ, hath put them all to flight, as Dauid did the Philistines by killing the killing letter of the Law.

1. Co. 3. 6

No sooner was our Ionas cast into the Sea, but the tempest ceased : no sooner was the Paschall Lambe slaine, but the Israelites were deliuered : no sooner was the High Priest dead, but all banished men returned home into their countrey. What was this but a figure of Christ, by whose death we haue all returned into our countrey ? Who would not cast his burthen vpon him that death desire to giue ease ? As I haue said the

Nu. 35. 25.

Lo,

Lord, I desire not the death of a sinner. God would haue the sinner to die, but the sinner to liue. His creatures haue nourished vs: his prouidence hath euer preserved vs: his mercy hath carried vs all along from our vertic Cradles vntill this day, his watchfull eie hath deliuered vs from so many dangers both of body and soule.

14 Haue we had such, and so many experiments of loue: and should we now doubt thereof? Is the Iudge become our Advocate, and shall we feare to goe forwards towards the Throne of grace? The spirit and Bride say, Come: and let him that is a thirst come, and let whosoever wil drinke of the water of life freely. Who shall lay any thing to the charge of Gods chosen? who shall condemne? Christ at the right hand of God maketh request for vs.

Ap. 22. 17.

Rom. 8. 35.

CHAP. XIX.

How the sicke in the agonie of death, may be prepared towards his end.



AL our life long haue we liued in a departure & farewell frō the world, since our very first entrance wee were euer dr̄awing towards our end. Now when our pilgrimage is almost ouer. When wee approach towards the period of our course, what else remaineth, but a hartis commending of our selues to God, and a comfortable expectation of a better life to come, when weaknesse of humane nature doth not asford abilitie to manifest our soules affectiōs. God shall accept at our hands, the sending vp of our sighes and desires to heauen.

In these last extremities in-
ciden

cident vnto the state of man, we
may fly vnto prayer, as vnto a
Citie of refuge, which prayer,
saith Thomas Aquinas, is inter-
pres desiderii, the interpreter of
our desire, and Desiderium est ac-
tus charitatis. God said vnto Mo-
ses, why hast thou cryed vnto mee
for this people? And yet we find
that Moses spake neuer a word,
to shew that he heard the secret
supplication of Moses heart. Out
of the deepes, saith the Prophet
Dauid, haue I called vnto thee O
Lord, out of the deepes, not as
out of one deepe, but deepes:
out of the greatest sorrows both
of body and munde haue I called
vnto thee. In another place,
one deepe saith he, calleth vpon
another. What is that? there is
a depth of mans miserie now at
the gates of death, and there is
a depth of Gods mercy, which
is ready to heare and help all
that calles vpon him, now mise-
ry calleth vpon mercy.

2 Ionas prayed in the belly of

¶ 3

the

Thb. Aqu. 2.
20.
quest 83.
Art 9.

Ionas 2.2.

Susan. 3.5.

Psal. 6.3.7.

Pla. 103.1.

1. Tim. 4.

the Whale, when hee thought
vpon God : Susanna in her dis-
tresse, when shee lifted vp her
eyes to heauen. Haue not I re-
membred thee, saith David, vp-
on my bed, and thought vpon
thee when I was waking ?
And in another place : O Lord,
my heart is ready, my heart is
ready. As if his trust was, that
God would accept the readines
of his heart.

3 Now is the time that Ti-
mothy, a good souldier, should
fight by S. Paules good exam-
ple a good fight, Keepe the faith,
and so finish his course : for
why ? after all there is a crown
of glorie.

4 This is the last Scene of
all the Comedie, when a little
brunt is once past, troubles
cease, but ioyes neuer cease.
And therefore a good remem-
brance of the ioyes to come,
may now tell vs, that wee are
going from the darknes of this
world to the land of the liuing,
where

where is no night, no neede of the Candle, nor the light of the sun, for God giueth them light, and they shall raigne for euermore. Hold thy peace Babylon (saith Epiphanius) and be mute, O Sodom, because (that Article) I beleeue life euclasting, is cleare, and consequently, bringeth comfort to Gods children departing.

Epiph. Ep.
32.3.

5 But let vs hearken to Christ himselfe, I am the resurrection and the life, (saith the Lord) whosoeuer beleeueth in mee, yea though hee were dead, yet shall hee liue, and whosoeuer liueth, and beleeueth in mee, shall not dye for euer. O ioy of ioyes: wee lay vs downe to sleepe, and we rest, and God it is that makes vs dwell in euclasting safetie.

Iohn 11.25

6 And heere wee may not omit to call to minde the manner how Gods seruants of old haue shut vp the day of their mortalitie.

As

Deut. 33. 1	As first that of Moses, who after he beheld the land of promise, perceiuing his life was not long, blessed God for all his benefits, blesteth the people, and so dieth: that of Iosuah, who exhorteth Israel to feare God, to stand stedfastly in all his Distinances, and so mildly goeth the way of all the world. That of Dauid, who drawing towards his end, a little before his death inioineth Salomon his sonne to walke in the wayes of God, that so hee might prosper in whatsoeuer hee tooke in hand. That of Tobie, when as he lay a dying, called his Sonne and his sonnes sonnes, exhorting them by a fatherly authoritie to bee mercifull and iust, that it might go well with them: That of Saint Stephen, who praying for his persecutors and calling vpon the name of Iesus, fell a sleepe. That of Iacob, Salutare tuum expectabo Domine. <i>Lord I will waite, for thy saluation:</i>
Deut. 34. 5	
Ios. 23. 11	
Ios. 24. 29.	
1. Reg. 23	
To. 13. 8.	
Acts 7. 60	
Ge. 49. 18	

uation: when he departed, with blessing his posteritie. That of Serapion, a good and faithfull old man, (saith Eusebius) who after receiuing the holy Eucharist, that ioyfull refectiō for our passage, most meckely departed this l.f. to lue eternally. And thus haue the godly tooke their farewell of the world.

*Eus. Hist. li.
5. ca. 45.*

7 As for things sublunarie, they leaue vs, and we them, the soule only remaineth to be commended vnto God. Now may we cry, help Lord, for besides thee we haue no help: it is not the peeces of our owne deserts, that can make such a garment, as can couer our sinnes, it is the scarlet robe that tooke a deepe purple dye in the passion of the Sonne of God himselfe, that must now stand vs in stead.

If when thou art going a iourney, thou wouldest bee glad to commit thy temporall goods to such a friend, by whome thou maist bee sure they shall be well

and safely kept ; how much more may the Christian man comfort himselfe in committing his soule to the custodie of Iesus Christ his Sauour, who will keepe it sure and safe for euer.

Ge. 42. 37

8 Reuben said of Benjamin, when Iacob was loath to let him goe : Deliuer him vnto mee, and I will bring him safely home : So of Christ it may bee more rightly said : Commend thy departing soule vnto him, and he will bring it vnto her long and blessed home safe and sound, which is the kingdome of heauen,

CHAP.

CHAP. XX.

In what manner the sicke should
bee directed by those to whom
this weighty businesse doth spe-
cially appertaine.



Amongst men those
whome God hath
set apart to helpe
distressed consci-
ences, and to whom
hee hath giuen power and com-
mandement to pronounce abso-
lution and remission of sinnes in
his mercy, to blesse in his name,
to teach his people, and to doe
them good in time of need: part-
ly by matte: of exhortation, and
partly also by offering vp in
their behalfe deuout prayers to
wards the throne of grace (for it
is the part of Christians in ge-
nerall to exhort to doe good one
to another, while wee continue
together) and much more it is a
thing appertaining to the vnto
whom

Num. 6. 23

whom it hath pleased God to commit a fatherly care of soules in the visitation of the sicke, so high a worke of mercy, they are occasions, if euer, to enter most seriously into the exercise of both.

2 That care may be thought to bee of greatest importance, which is employed in helping them, who are now least able to help themselves, and had neuer more need God knows of ghostly direction.

3 There is nothing which the sicke in these extremities, doe more desire against the naturall terroꝛs of death, and many troubles of conscience, which at this time are wont to assault them most, then direction and comfort, for if he may be called a friend, that is diligent about a sicke person, to minister things necessary for his body, which shall shortly be dissolued, much more hee is called a true and faithfull friend, that is diligent
about

about a sicke person, to minister things necessarie for his soule which shall neuer die, but liue eternally. It is therfore greatly to be wished, that like as the serpent, that old enemy of mankind, a man=slayer, yea soule=slayer from the beginning, who the shorter his time is, the fiercer his wrath is, and chiefly extendeth ruine vnto the heele, at the last part of mans life is at this time busie: so those who in louing feed, and in feeding loue Christ his lambes, should now bee most carefull to keepe them from this deuouring Lion, and endeuour to present them sound in faith, ioyfull in hope, rooted in charitie, vnto the great Bishoppe and Shepheard of their soules.

4 Notwithstanding, that the good grace of that Spirit, which directeth our highest proceedings, can better direct a discreet and sober Agent in this case, then all formes of direction

Apo. 12. 7. 1
Ioh. 21. 15
1. Pe. 2. 25.
1. Pet. 5. 8.

on whatsoeuer: yet as in other
dueties, so in this, some aduer=
tisements may bee obserued by
those, who are content also to
heare the aduise of others.

5 First therefore death being
that which all men suffer, (but
not all after one sort) care
ought to be had answerable vn=
to the disposition of the dying:
Tedioussnesse of discourse may
soone wearie the weake party:
fewe wordes, and those some=
times in priuate well ordered,
are wont for the most part to
auaile most. Impertinent spee=
ches are very vnfit, the presence
oftentimes of those, who haue
been associats in folly, yea, som=
times the presence of those who
are neereest in alliance, remoo=
ued, is thought by graue iudge=
ment to be the fittest opportuni=
tie for the giuing of soule coun=
sell, bearing a simple and honest
intent to doe good.

6 A premeditated exhortati=
on, after information taken of
the

the disposition of the sick, is verie behoouefull: this loose and sleight hudling bp of Diuine matters, and sometimes of Gods Mysteries themselves, doth often bring in contempt the high Wisedome of holie Scripture, which, but with all reuerence, watchfulnesse, and prayer, none should presume to search and open.

This disposing thrn of the sicke vnto a Christian end, being a worke of such moment, they may proceede, to whom it shall appertain in this, or the like manner.

And first,

1 **N**ow make a most sincere & humble confession of all his sinnes.

2 That he be content with all his heart, either to liue or die, as it shall seeme good to God his Diuine pleasure,

3 That

*Chrysostom.
in Secund.
Matth.*

Care is taken that
the sicke

3 That he be resolved to make a hearty reconciliation with the world, desiring forgiveness, and forgiving all offences whatsoever amongst men.

4 That he take in good part this visitation sent unto him, to prepare him to die leasurably Gods servant.

That hee wholly commend him to God his mercy, in the onely mediation of Christ Jesus his Saviour.

5 That they giue them not ouer great hope of bodily helth: for sweet wordes, and vaine hopes often deceiue the sicke: let them bee comforted in the Name of God, but in discrete sort.

6 That they bee diligently moued to forsake the loue of this wretched world,

Secondly.

Secondly.

1 **T**hat all of what estate
or condition soever,
must depart this tran-
sitorie world.

2 That Gods Children
throughout the volume of holie
Scripture, and examples of
ancient writers haue willingly
receiued themselves at the time
of their visitation.

That Christ himselfe went
not by into glorie, but first hee
passed through death.

3 That the death of the ser-
uants of God is precious in his
sight, and that they rest from
their labours.

Let care
be had
that the
sicke may
be moued
to call to
minde.

1 Whether he acknowledge
the faith of the holy Trinitie,
with the Articles of the Creed,
and in this faith be resolved to
liue and die.

2 Whe-

These demaunds may bee proposed to the sick.

The sicke should be willed to remember

2 Whether he be sorrie for his finnes, and aske God forgiveness, with a penitenc heart in the merits of Christ Iesus.

To which confession of faith God sendeth him this message. Goe in peace,

1 That Christ came not to call the righteous, but sinners to repentance: hee is a sinner, therefore him.

2 That he was the very Lamb of God, that came to take away the offences of the world: Hee hath many offences, therefore to take away his.

3 That he is a refuge for all them that be wearie, and heauy laden: He is weary, therefore a refuge to him.

4 That hee is our righteousness, and neare to all that call vpon him: he calleth, therefore neare vnto him.

5 That if he liue, hee liueth vnto the Lord, and if he die, he dieth

dieth vnto the Lord : whither he liue o: die, hee is the Lords.

Let the sicke be put in minde of receiuing the Holy Sacrament, and that in time, and let them be counselled thereunto. After the sicke partie hath receiued the Sacrament, let him bee comforted against the feare of death.

1 The Prophet Dauid, Lord remember thy seruant in all his troubles.

2 The Publican, God bee mercifull vnto me a sinner.

3 The woman of Canaan, Iesus thou sonne of Dauid haue pittie on me.

4 Iob, I know that my redeemer liueth, and that I shall rise againe, and see God not with other, but with the selfe-same eyes.

5 S. Steuen: Lord Iesus receiue my spirit, and to say : I am that wounded man, blessed Samaritan, heale me : I am that wandring child,

Let him
also say
with

childe, that is not worthy to bee called thy sonne: father, make me thy meanest seruant, I am the lost sheepe: O seeke and saue mee: bring mee home Lord vnto the heauenly folde.

6 To mention the wordes of Christ vpon the Crosse, Father into thy hands I commit my spirit.

He may
be requi-
red to say
Iesus giue
me

1 Patience in my trouble.
2 Comfort in my afflictions,
3 Strength in thy mercies.
4 Deliueraunce at thy pleasure. Iesus be my Iesus.

1 Not able to pronounce them himseife, let the Articles of the Creede bee recited in his presence by some other: I belecue in God, &c.

2 Distempered (as the best may be) in burning feauers, and otherwise, choller shooting vp into the braine, and the malignant humour meeting with the vital powers, which may
cause

cause rauiug, let him t^ri fe^rue
w^ords bee moued to remember
God, and the assembly may soft-
ly pray by him.

3 Troubled with strange vi-
sions as good men haue beene,
beseech him in the name of
God, to call to minde the abun-
dant loue of Iesus Christ cru-
cified.

4 Seeme to be tormented in
conscience by reason of his for-
mer sinnes, lay before him the
abundant loue of our Lord Je-
sus, and that where sinnes doe
abound, mercie doth super-
abound: and that Christ lookes
for repentant sinners to come
vnto him.

5 Pensiue and sorrowfull
mention the ioyes of Heauen,
whether hee shall goe by Gods
grace, and the troubles of this
sinfull world, which hee hath
ofte felt, and may now verie
thankefully leaue.

The History of the Passion,
Luke 22. 23. Chapters.

If the sicke
be

Reade by
the sicke.

Reade by
the sicke

The nine and twentieth
Psalme, Vnto thee O Lord.

The 24. Psalme, Like as the
Hart desireth the water streames,
&c.

The 51. Psalme, Miserere
mei Deus.

The 143. Psalme Heare my
prayer O Lord

The 14. Chapter of S. Iohns
Gospell.

The 7. Chapter of the Apo
calyps.

The 15. Chap. of the first E=
pistle to the Corinthians.

If the sicke bee painefully grieved
or strangely visited.

Iob 4.6.
Iob 22.6.

1 **L**et not any censure him,
as Iobs friendes, who
thought Iob an hypocrit,
because of his afflictions.

Luc. 3.4.

2 **D**o as those that told our
Saviour of the Galileans, who
iudged them greater sinners
then the rest, because the tower
of Siloah fell vpon them.

3 **D**o

3 O: as the Barbarians, who deemed S. Paul an euill man, because the Wiper claue vnto him

Acts 28. 3.

4 Let none be glad when his enemy faileth, lest the Lord see ie, and it displease him.

Pro. 24 17.

Let euery one remember that of Ioseph, am I not also vnder the hand of God.

Gen. 50.
19. 5.

That of the Apostle in the twelfth to the Rowanes, Weepe with them that weepe.

Rom. 12.
15. 6.

That of the Wiseman: Bee not slow to visite the sicke.

Eccl. 7. 35.
7.

That of S. Iames, Pray one for another.

Iam. 5. 16

A forme of leauing the sicke to Gods protection.



He Lord heare thee in the day of trouble: the name of the God of Iacob defend thee, send thee help from his sanctuary, & strengthen thee, out of Sion graunt thee

Pf. 20. 1.

thee thy hearts desire, and fulfill
all thy minde, some put their trust
in horses, and some in chariots,
but we will remember the name of
the Lord. Saue Lord and heare
vs O King of Heauen, when wee
call vpon thee. **J**esus the Son
of the liuing God, put his pas-
sion betweene thy finnes and
iudgement to come.

A forme of confession to bee vsed
of the sicke by himselfe.



Acknowledge vnto
Almightie God, my
great and grievous
offences done in all
my life.

I haue sinned in pride of
heart, not thanking the giuer of
all good for his gifts.

I haue sinned in pride of
cloathing, in pride of strength,
of beauty, of eloquence, of ri-
ches, whereof I cry God mer-
cie.

I

I haue sinned in enuie, hearing any praised, or better beloved then my selfe, whereof I cry God mercy.

I haue sinned in wrath and seeking reuenge, beeing moued vpon euery light occasion, whereof I cry God mercy.

I haue sinned in sloth by heaviness of mind, in idle thoughts and imaginations, I haue neglected prayer and meditation whereof I cry God mercy.

I haue sinned in couetousnesse by vnlawfull desire of riches and worldly wealth, I pittied not the state of the miserable, whereof I cry God mercy.

I haue sinned in vnsatiablenesse eating and drinking, by often excesse whereof I crie God mercy.

I haue sinned by vncleannesse of life, vncleane thoughts, and the like, whereof I crie God mercie.

I haue not giuen counsell to
p them

them that had neede, taught the ignorant, forgiven them that offended mee, whereof I cry God mercy.

I haue sinned in breaking the ten commandments, I haue not loued God aboue all. I haue not sincerely worshipped him, I haue not honoured his sacred name, but vsed the same in oathes. I haue not sanctified his Sabbaothes, I haue not done due reuerence to my parents and gouernours, I haue borne deadly hatred, I haue liued vnchastely, I haue taken my neighbours goods, I haue depraued his good name, I haue coueted that which was contrarie to the lawes of God, for all these I cry God mercie.

I haue not vsed the gifts of the holy Ghost to the honour of God, the gift of vnderstanding, the gift of counsell, the gift of science, the gift of strength, the gift of knowledge, the gift
of

of dread, whereof I cry God mercy.

For all these, or any other knowne, or vnknowne, that euer I did since I was borne to this day, I aske God mercy with a penitent heart, beseeching him to free mee from my ghostly enemy, and to pardon mee all in the merites of his Sonne Christ Iesus, my onely Sauour and Redeemer, in whose name I pray as he hath taught vs, Our Father, &c.

A Prayer for the sicke.



Lord Iesus Christ which art the health of all men liuing, and the euerlasting life of them which dye in faith: wee thy humble seruants here assembled, beeing sure the thing cannot perish, which is committed

mitted to thy charge : we commit and commend vnto thee, O heauenly Father, thy seruont grieued with sicknesse, beseeching thee to make strong his soule, against all temptations, that thou wilt couer and defend him, against all the assaults of the Diuell: There are no merites in him, or any other to be alleadged, but onely thy mercies, thou mercifull Lord wast bozne for his sake, thou didst preach and teach for his sake: thou didst pray and fast for his sake: thou didst suffer hunger and thirst for his sake: thou didst all good works and deeds for his sake: Thou sufferedst most grievous paines and torments for his sake: And finally gauest the most precious bodie to dye, and thy bloud to be shedde on the Crosse for his sake. Now most mercifull Saviour, let all these things profit him, which thou most freely hast giuen him, that hast giuen thy

thy selfe for him : let thy blood wash and cleanse the spots and foulness of his finnes, let thy righteousness hide and couer his vnrighteousnesse : let the merites of thy passion bee the satisfaction for his finnes: giue him grace that faith and saluation in thy blood neuer wauer in him, but bee euer firme and constant, the hope of mercie and life euerlasting neuer decay in him : that charitie wax not colde in him. Finally, the weakenesse of flesh bee not overcome with the fear of death. Grant mercifull Saviour that when death hath shut vp the eyes of the body, yet that the eyes of the Soule may still behold and looke vpon thee, that when death hath taken away the vse of tongue and speech, yet that the heart may cry and say : In manus tuas Domine commendo spiritum meum. Lord into thy hands I commend my Soule : And againe,

Domine Iesu accipe spiritum meum, Lord Iesus receiue my spirit, Amen.

CHAP. XXI,

Wherein is laid downe the manner of commending the sicke into the hands of God, at the houre of death.



GOD the father, who hath created thee, God the son, who hath redeemed thee, God the Holy Ghost, who hath infused his grace into thee, assist thee in all thy trials, and leade thee the way to euerlasting peace.

Answer. Amen.

Christ that died for thee, keep thee from all euill.

Answer. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answer.

Answer. Amen.

Christ that loued thee so dearly,
haue mercy vpon thee.

Answer. Amen.

Christ Iesus that rose from
the dead, the third day raise thee
body and soule in the resurrection
of the iust.

Answer. Amen.

Christ that sitteth at the
right hand of G D in hea-
uen bring thee vnto everlasting
ioy.

Answer. Amen.

God the Father preserue and
keepe thee, God the Sonne assist
and strengthen thee. The bles-
sed Spirit of the Lord God,
the holy Ghost bee with thee.
The holy Trinitie ayde thee in
life and death.

Answer. Amen.

God grant thy place may bee
in Abrahams bosome. Amen.

God grant thou maist behold
thy blessed Sauour in the state
of glorie. Amen.

God grant thy death may be

precious in the sight, in whom
thou art to rest for euer,
Answer. Amen,

A brieft forme of Prayer.



Most mercifull fa-
ther, we commend
vnto thee this thy
seruant, the worke
of thine ownhands
wee commend vnto thee his
soule, in the merites of Christ
Jesus his redeemer. Accept O
Lord thine owne creature: for-
giue wee beseech thee, what-
soeuer hath been committed by
humane frailtie, and com-
mand thy angels to conduct him
to the land of everlasting peace.
Answer. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
Noah in the flood.

Answer. Amen,

Pre-

Preserue O Lord the Soule
of thy seruant , as thou diddest
Lot from the fire of Sodome,
Answer. Amen.

Preserue O Lord the soule
of thy seruant , as thou diddest
Iob in all his aduersities.
Answer. Amen.

Preserue O Lord, the soule
of thy seruant, as thou diddest
the Israelites from the power
of Pharaoh, and the oppression
of Egypt.
Answer. Amen.

Preserue O Lord, the soule
of thy seruant from the malice
of Sathan, as thou diddest Da-
uid from all his enemies.
Answer. Amen.

Preserue O Lord, the soule
of thy seruant , as thou diddest
Daniel from the mouth of the
Lyons.
Answer. Amen.

Preserue O Lord, the soule
of thy seruant , as thou diddest
the three children from the fiery
flames.

Ps Answer

Answer. Amen.

Preserue O Lord, the soule
of thy seruant, as thou diddest
Elias from the false Prophets,
that sought his ouerthrow.

Answer. Amen.

Preserue O Lord the soule
of thy seruant, and deliuer him
as thou diddest thy Apostles
Paul and Barnabas out of prison
at midnight.

Answer. Amen.

From that rufull darknes,
Deliuer him O Lord.

From the paines of hell,
Deliuer him O Lord.

From euerlasting maledic-
tion.

Deliuer him O Lord.

By thy Natiuitie.

O Lord deliuer him.

By thy fasting and prayer,
O Lord deliuer him.

By thy hunger and thirst,
O Lord deliuer him.

By thy crosse and passion,

○

O Lord deliuer him.

By thy descension into hell,
O Lord deliuer him.

By thy resurrection from the
dead the third day,

O Lord deliuer him.

By thy ascension into heauen,
O Lord deliuer him.

By thy sitting at the right
hand of the father in glory.

O Lord deliuer him.

Amen.

Into thy mercifull hands, O
heauenly Father, we commend
the Soule of thy seruant now
departing: acknowledge wee
beseech thee, a sheepe of thine
owne fold, a lambe of thy owne
flocke. Receiue him into the
armes of thy mercy, knowing
the thing cannot perish which
is committed to thy charge, O
most mercifull Iesu, receiue we
beseech thee, his spirit in peace,
Amen.

The blessing of the sicke,
when hee is now giuing vp the
Ghost.

Iesus

Jesus Christ absolue thee
from all sinnes.

Ans^w. Amen,

Jesus Christ remit all the
euill which thou hast commit=
ted by thy hearing, by thy seeing,
by thy touching, by thy tasting
howsoever,

Answer. Amen.

Jesus Christ that dyed for
thee, put out all thy offences.

Answer. Amen.

Jesus Christ that calleth thee,
receiue thee into his heauenly
kingdome,

Answer. Amen.

The Lord blesse thee, and
keepe thee. The Lord make
his face to shine vpon thee. The
Lord lift vp his countenance o=
uer thee, and giue thee a ioyfull
resurrection to life euermlasting.

Answer. Amen.

Depart O Christian soule,
in the name of God the Father
who created thee, of God the
Sonne, who redeemed thee,
of God the Holy Ghost, who
sanctified

sanctified thee, one liuing and immortall God, to whom bee glozie for euer and euer. Amen.

A prayer to be vsed by the assembly at the time of the Christian mans departure.

Let vs pray.



O Almighty and euerlasting God, seeing it hath pleased thee to take this thy seruant out of the miseries of a sinfull world vnto the heauenly kingdom, (Lord) thy name be blessed now and euermore, make vs wee beseech thee, that yet remaine mindfull of our mortallitie, that wee may walke before thee in righteousness and holinesse all the dayes of our life, and when the time
of

of our departure shall come, we may rest in thee, as our hope is, this thy seruant doth, that wee with him, and all other departed in the faith of thy holy name may reioyce together in thy eternall and euerlasting Kingdome, through Iesus Christ our Lord, Amen.

CHAP. XXII.

An exhortation to comfort all those who lament and mourne, for the departure of others.

Inoble mourning for the dead, decency amongst men, and Christianitie doth allow as much: examples of holy Scriptures doe approue the same. What more seemely then the performance of a duty, whereby wee giue testimonie of naturall

naturall affection, in this solemne departure each from other? God hath neither made vs stockes nor stones, nor given vs hearts which should haue no feeling, when occasions are offered, or times be seeming to require sorrowfull affections.

2 On the contrarie, what more vncomely, then to vse mirth in the house of mourning? A very Heathenish manner was it thought to be, by the decree of an ancient counsell to sport at these motiues of mourning.

3 For examples in holie Scripture, we finde that Abraham mourned for Sara his wife: all Israell for Samuel their Prophet: the people in the Wildernes for Aaron their high Priest: the inhabitants of Bethulia for Iudith that honourable widow: the Machabees for Iudas their noble Captaine: Martha and Mary for Lazarus their brother: the women of

Concil. Arel.
3. sub. Lco. 1

Gen. 23. 2
1. Sa. 25. 1
Nu. 20. 29
Iud. 16. 24

Mac. 9. 20
21
Ios. 11. 31

Heb. 11. 31

Mat. 2. 18

Ge. 50. 14

2. Sa. 1. 17

Gen 15. 14

2. Sa. 1. 17

Ac. 9. 39

Jewes for their tender children
those yong infants : the twelue
Patriarkes for Iacob their aged
father : David for Jonathan his
trusty and faithfull friend. Nay,
Christ himselfe saith S. Ierome,
went not to his Sepulchre
without weeping eyes.

Neither hath this mourning
been a light passion only. Great
was the lamentation that Iacob
made at the supposed death of
his sonne Ioseph, when hee said:
I will goe vnto the graue to my
sonne sorrowing. Great was the
lamentation that David made,
when newes was brought him
of Absalons ende : O Absalon,
Absalon ; my sonne Absalon, I
would to God I had died for thee.
It was no doubt a sorrow to his
heart. Great was the lamen-
tation which the Widowes
made for Dorcas so good a wo-
man, full of good workes and
almes, when they considered
her goodnesse and bounty to-
wards them. And thus we see the
laudable

laudable custome and practise in mourning for the dead.

+ When the Apostle forbade the Thessalonians to sorrow, hee did not absolutely forbid all sorrowing, but sorrowing after the maner of the Gentiles. So S. Austen, *Contristamur*, sed non sicut exteri, indeede we are sorrowful, but not as others without hope. *Non culpamus affectum* (saith Saint Bernard) sed excessum. Wee blame not the affection it selfe, but the excesse or want of moderation. Wee may not onely vse moderate sorrow in the departure of others, but euen in the departure of the godly, and well disposed themselves.

Now as good men often are, and in regard of their great misse in the world, where they had beene many waies helpfull vnto others, may bee mourned for of many, which is a testimonie of their need, who haue left but few such behind, their liues were

1. Thes. 4.
13.

*Aug. de
verb. Apo.
Serm. 32.
Bern. in
Cant. Ser. 26*

were not hurtfull vnto others, and their death is not desired of any, but lamented of most.) So is it a signe of some ill dealing amongst men, when the poore and distressed let them goe away without any lamentation at all.

Ier. 22. 35

It was said byt he Prophet Ieremie to Iehoiakim. So long as thy father did help the oppressed, did he not prosper? And after he addeth this, as a great punishment to bee laide vpon him, well thou shalt die in griefe of minde, and there shall bee none to make lamentation for thee.

Phil. 3. 27

5 The Apostle confesseth in plain words, that God had mercy on him in sparing Epaphroditus, lest he should haue had sorrow vpon sorrow: to shew that he was not so stoicall, but himselfe should haue had feeling in such a case.

Eccl. 3. 66

My sonne saith the Wiseman, powre forth thy teares ouer the dead,

dead, and neglect not his buriall. Whence wee may also gather, that funeral rites, decent interring of the corpes, exequies and seemely mourning, which Saint Austen calleth officia postremi muneris, our last duties of loue in this world amongst friends, are not unfitting the practise of those, amongst whom all things should bee done in order.

*August. de
verb. Apo.*

I. Cor. 14

6 The Israelites in burying so honourably their fathers and Gouvernours, did shewe themselves a people of good and orderly disposition. Surely Dauid did shew mercy (saith the same Father) to Saul and Jonathan, in burying their bones in that decent manner he did. My sonne (saith Toby) when I die, bury me honestly: The new sepulchre, the cleane linnen cloathes, the sweet ointments, the assembly of men of reputation, shewed how our Saviour, was respectfully regarded and

*August de
cura. geyen.
promt.*

To 14. 10

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and

*August. de
verb. Apo.*

1. Cor. 14

*August de
cura. geyen.
promiss.*

To 14. 10

and entombed with solemnitie: and sure these bodies which haue beene the Temples of the holy Ghost, and shall bee changed at the day of Doome into a condition of glorie, should haue that decencie performed, as is agreeable both to practise and Christian seemelines.

It was the desire of the old Patriarkes, that their bones might be orderly laid in the sepulchers of their fathers, in the second of Samuel and the second Chapter, Dauid sent messengers to the men of Iabesh Gilead, and said vnto them, blessed are yee of the Lord, that you haue shewed such kindnesse to your maister Saul, and buried him.

It was the praise of Heathen Conquerours, to permit, the buriall of the dead. Wherefore not to yelde them, after a Cynicke manner, comely burials, or chistian mourning with moderation, is most inhumane,
nay

*Zenoph. li.
de Inst. Cyri.*

may is a conceit to say truth, very barbarous.

7 Notwithstanding, this Christian sorrow, yet to sorrow as men without hope, is farre distant from the rule of faith: which tels vs. That the death of the Saints is precious in Gods sight. They are at peace and their hope is full of immortalitye.

Ps. 116. 16

He that said, My sonne powre forth thy teares ouer the dead, said also Comfort thy selfe. And surely Christians of all others, who beleue the resurrection vnto a better life, should raise vp themselves by faith, from too too dolefull passions. For as in all other things, so in this, a moderation should be had.

Ec. 38. 17

8 Haue wee lost a good Father, friend, husband, wife, or children? wee may say with Iob, Dominus dedit, Dominus abstulit, The Lord hath giuen, and the Lord hath taken away, Sit nomen Domini benedictum.

Iob 1. 1

Blessed

Blessed bee the Name of the Lord.

Neither are they cleane taken from vs, but gone a little before on the way, wherein we must all follow. Wee shall one day meete againe by the grace of God : at which time (sayeth Cyprian) there will be no mean ioy, when friendes come to liue together, to reioyce together. Our knowledge is now but in part, then shall we know as wee are known : Where Peter shall bee Peter, and Paul, shall bee Paul (saith S. Cyrill) and many long since departed shall (as some of the ancient fathers say) bee knowne of vs, that haue liued long after, as Peter knew Moles and Elias bp. on the mount. If it will bee a comfort to see our good friends, who liued in the world. O good God, what a ioy shall it be to see Christ the Saviour of the world ?

6 Amongst other meanes of

Cyp. de morte.

Cyr. in Jo.

Aug. Cry.

of comfort that happy hope of the resurrection should raise vs vp from our most penſiue thoughts : Resurrectio mortuorum, fiducia Christianorum, ſaith Tertullian, the resurrection of the dead is the confidence of Chriſtians. Chriſt our Sani- our before his paſſion, when he ſaw his Diſciples ſorrowfull for his departure, which was ſo ſhortly to enſue, ſaith vnto them: If you loued me you would reioyce, becauſe I ſaid, I goe vnto the Father. So it may be ſaid to thoſe that mourne for the miſſe of others, let not your minds be too much plunged in ſorrow, becauſe you loued thoſe for whom you thus lament, they are gone vnto their eternall Redeemer.

Ioh. 14. 29

God ſaith, I am the God of Abraham, the God of Iſaacke, God is the God of the faithfull departed.

10 It is ſaid of Enoch, becauſe his ſoule pleaſed GOD. God tooke him away. It was ſpoken

Gen. 5. 24.

2, Reg. 22.
10.

*Hier. ad
Helia.*

*Aug. de pre.
dest. in
Sanct.
Ambro. de
exces. Satyr.*

Gen. 7.1

Gen. 19.1

Lu. 10.22

spoken as a blessing to Iosias, that he should be gathered unto his fathers before the captiuitie of the people came. S. Ierome of sinfull times saith. *Felix Nepotianus qui hæc non videt*, Nepotian is a happy man that liues not to see this wicked world. Surely saith S. Austen, as good men are gone from vs, so are they gone from a place full of many assaults. And S. Ambrose of eue, *non tam nobis*, hee was not so much taken from vs, as from dangers.

12 When God shippes his Noahs, it is a signe there is a flood not farre behinde. When God sends Angels to fetch his Lots out of Sodome, it is a signe there is punishment for the sinfull Citties shortly to ensue. When God takes Lazarus to Abrahams bosome, there is then no more penury to endure.

Wherefore seeing wee are all to passe downe the streame of mortalitie, wee may not thinke

it so strange to haue experience thereof in the departure of others, which wee shall one day experience in our selues. If wee complaine of the death of friends, we complaine in effect, that they were bozne mortall.

We should remember death is as is the lines drawne from the Center vnto the Circumference euen on euery part, or as the bright Magistrate equall to all, which may the rather moue vs to bee content in cases so resolute as Death: wee must take all as well as we may, seeing there is no remedie to recover our losses let vs comfort our selues. The good meaning borrower, the sooner his debt is discharged, the sooner is he acquit. He that makes but a short voyage, and is the soonest at the hauen of rest, is the sooner also from danger of shipwracke, hee that is to finish a iourney, better it is to doe it quickly then slowly, happy is that man that
D liueth

liueth in patience, and dyeth in desire.

13 The Wiseman praised the dead aboue the liuing, for sure they are in a better case by farre, departing in the Lord. And Saint Iohn heard a voice from heauen, saying. Blessed are the dead, a voice from heauen, and therfore from a place where is blessednesse indeed, and could best testifie of it, and those that possesse it.

Ap. 14.3

Aug. lib. 1.
de Ciuit.
Dei. cap. 11.

Againe, Nemo mortuus, saith Saint Austen, qui non fuit aliquando moriturus. There is none dead, which must not needs die ere long, no ransome can redeeme from death. They now rest from their labours, and therefore their good estate now obtained should the rather moue vs, (remembzing their good) to be content.

Rom. 5.2.

At our entrance into the world, wee broughe with vs a subiection vnto death, Againe, all sinned, and therefore death goeth

goeth ouer all, and returne we must to the place, from whence we came, sooner or later. This world beeing but our banishment for a time, from which these blessed soules now freed would tell vs, (were they to returne into these earthly regions, which without controuersie they doe not) that they with Mary haue chosen the better part.

Wee heere with Martha, are carefull about many things, they haue that one thing which is necessarie, that shall neuer be taken from them: They are where is neither marrying, nor giuing into marriage, for why? their state is as the Angels of heauen. O speech of comfort! Christ saith, Father I will that they whom thou hast giuen me be euer where I am, that they may behold my glorie.

14 How to accept of, and take in good part as wee may, the losse as wee count it, or rather

Q 2

misse

Aug. de Spirit, & Anima. cur. gerent pro mort.

Lu. II. 42

Mat. 22. 30

1. Sa. 22. 19

misse for a time, of friendes departed: the behaviour of Dauid in this case may be considered, who, when the child was sick, fasteth, prayeth, prostrateth himselfe vpon the earth: but hearing that Gods wil was accomplished in the death of the child, Dauid rose vp, eat bread, receiued comfort, as it seemed after all his sorrow; beeing demanded the cause of this diuersitie of behaviour, answered, While the child was yet aliue, I fasted and wept, for I said, who can tell whether God will haue mercy on mee, that the child may liue: but beeing dead, wherefore should I now fast? can I bring him againe any more? I shall goe vnto him, but he shall not retaine vnto me.

In the like case S. Bernard, being not a little moued for the death of one, I turned me (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his diuine
pro-

prouidence, what should more
 sorrowing auaille? Lord thou hast
 taken thine, none of mine, teares
 forbad mee to speake further.
 And so the good Father resol-
 ued to rest content with the wil
 of God.

CHAP. XXIII.

How those that vndertake any
 dangerous attempts eyther by
 Sea or Land; wherein they are
 in perill of death, should specia-
 lly before hand make them
 selues ready for God.



If those men who
 liue in times and
 places of most safe-
 tie, should (respec-
 ting the vncertain-
 tie of humane condition) thinke
 euery day of their fast day, which
 by little and little will come
 vpon them: then how much
 more ought those who enter in-
 to place of apparant perill vn-
 dertake

dertake attemptes of greatest danger, stand vpon their guard, and be euermore well prouided to be ready for God.

But here wee must seriously consider that the vndertaking of attemptes. wherein life is indangered, is onely warrantable when the cause is iust, and the authority lawfull. The desperat enterprizes of those who in priuate quarrels goe forth with murthering hearts, and in their hands the instruments of death, are most vsufferable: in this case to be taken from the world is very dangerous: how should he thinke God will receiue his soule, that died with a mind desirous to shed that blood, for which Christ shed his blood? There is in these attēpts, more murthering malice then christi-an manhood. Let the publike magistrate vse the sword, let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

2 Heathen men could tell Ionas, that in a case of imminent danger, there was no other refuge but to flye vnto the assistance of some superioꝝ power by calling vpon God. Pharaoh himselfe could entreat Moses to pray for him, how much more then should those whose hope reacheth further then the sauing or loosing of a life mortall, entring into any attempt, wherein they are in hazard, first with Iudith, to worship God in all deuotion, and then shee went forth for the deliuerance of Bethulia.

Iona. 2. 6

Iud. 9. 1

3 Faith and trust in God, doth not make men cowardes, but rather addeth spirite and comfort in greatest assaults of enemies. By faith (saith the Apostle) Gedeon, Barac, Sampson, Iephth, and also Dauid: of weake were made strong, waxed valiant in battell, turned to flight the armies of aliants, who came against Gods people with

Heb. 11,
32. 34

Q + great

great force and multitudes.

While their enemies were arming themselves with sword and shield, the manner of God his people was to arme them with deuotion, as fasting and prayer, and a religious commending themselves either in life or death to his protection.

Num. 22.5

4 When Balaack saw the people of Israel prosper more by their praying, then hee could by his fighting, hee would needes haue Balaam to curse them.

Ier. ad He-
lied.

Moses (saith S. Ierome) fought as well as Iosua against Amalech, for while Moses held vp his hands, Israel preuailed, and when he let his hands down, Amalech preuailed, but Moses hands were steady vntill the going downe of the sunne.

Ex. 17.1

Ru. Socras.
Eccl. hist:

Rufinus and Socrates write, that Theodosius the Christian Emperour, in a great battell against Eugenius, when hee saw the huge multitude that was comming against him, (and so

in the sight of man) there was apparant ouerthrowe at hand, hee gets him vp into a place eminent (or in the sight of all the army) falls downe prostrat vpon the earth, beseecheth God, if euer hee would looke vpon a sinfull creature, to help him at this time of greatest need: suddenly there rose a mighty wind which blew the darts of the enemies back vpon themselves, in such a wonderfull manner, as Eugenius with all his hoast was cleane discomfited, who saw that the power of Christ fought for his people, and therefore cryed in effect as the Egyptians did: Oh, Gods in the cloud, or God fighteth for them.

5 Thus with faith and constancy haue the seruants of God gone forth against their enemies with al deuotion thoroughly preparing themselves either for life or death, as it should best stand with the good pleasure of his diuine prouidence.

*Euf. Emif.
hom. i. ad
Mon.*

For these therefore that undertake and attempt, eyther by sea or by land, wherein life more then ordinarie is endangered, let them in the name of God goe forth with soules prepared: for in so doing, they remember themselves to haue a further expectation, then either the gaining or loosing of a life temporall. *Paratos inueniat*, saith Eusebius Emisenus, *extrema necessitas, quæ sæpe opprimit imparatos*. Let extreame necessity find them readie, which is wont to oppresse men vnready.

In worldly affaires wee oftentimes forget heauenly, and therefore good reason, that in heauenly wee should also goe aside from all earthly cogitations, and presenting our selues before God, commend in solemne manner, our soules into his hands: which done, with Hester wee may say: If wee perish, wee perish, now the will of God bee fulfilled. So therefore

fore for men attempting dangers by Sea and Land. or vpon what occasion so euer, either ordinarie, or extraodinarie: when they aduenture to vnderake any action, wherein life is put in hazard: for all these or any of them to prepare themselves for their departure, it may be said which S. Iohn hath in the Apocalyps, Hic est sapientia, Here is wisdom.

CHAP. XXIII.

A briefe direction for such as are suddenly called to depart this world.



Concerning prayer, for our deliuerance from sudden or vnprouided death, how meet it is that we do not giue the least occasion to vnharitable censures to speak of vs when wee are gone. And how

how well the church vseth this amongst other commendable kindes of prayer, somewhat hath beene before mentioned: and their hardest conceits, who in this case are ouer hasty to iudge others, departing this world to their seeming suddenly, is in part answered. It now remaineth that some direction be laid down, for their better instruction, who in this case are called to take their farewell of this vale of miserie, sometimes in a very moment.

1 First, let it bee remembered that wee are all vnder the hand of God, whose proceedings are vnsearchable, and past finding out: who knowes better (as hath beene said) how and when the best is to bring vs to his Kingdome, O Lord, thou art the workeman, we are the vessels.

2 Secondarily, let them call to minde, our condition in this world, how neare wee are to death,

death, euery moment the worde in Hebrew, which signifieth dead, doth in one title onely differ from that, which signifieth mortall, to shew that in the holy tongue, mortall differeth from dead but in one title. Againe, that wee are no other but Dauids stranger, our tarrying is but for a night, seeke vs in the morning, We are gone: We know not the time of our departure, and cannot tell the certainty of that day, and peraduenture this is the day.

Our bodies combined of the foure Elements, humours hauing the nature of the water, the lights and the lungs which are the fanne of the heart, of the ayre, the heart it selfe, which is smallest vptward, of the fire, the bones and flesh of the earth, and the nature of mixed bodies is turned (as the Philosophers tell vs) in a verie instant into the first matter, which done, a dissolution there

there is of the whole. The soule departed from the body, there is the House, the House-holder is gone.

Mat. 20. 10

4 Thirdly, let him consider, that we came not together, but as the labourers into the Vineyard, some came in at one houre, and some at another, so is our departure out of the Vineyard, our comfort is, bee it sooner or later, the great Lord hath a pennie readie for the labourers.

5 Fourthly, let not the suddenesse dismay any, for vnto the faithfull man, it is no suddenesse at all, the righteous is neuer preuented by death, how soone soeuer hee bee gone. God respects not, sayes Saint Austen, so much quo modo, after what manner, as quales morimur, what manner of ones we die.

When we liue in this feare, wee die in his fauour, bee our departure neuer so soone. And
Non

Aug. de
Quest.
Dulc. ca. 14

Non multum curandum est ii
qui necessario morituri sunt quic
accidat vt moriantur, sed morien
do, quo ite coguntur, we shoul
not so much care for the manner
of dying, as beeing dead, whi
ther we goe.

Rom. 14.8

6 Last of all, let not this
hort warning bee a scruple to
the conscience of any: wee must
referre all to Gods disposing,
eether in life or death, so, or so,
haue not some the time of pre
paring themselves as they
would? Let them remember
that Abraham had onely an in
tention of offering Isaac, and
yet the holy Ghost tels vs by the
Apostle to the Hebrewes, that
Abraham offered Isaac, menti
oning the very deede to be done.

Heb. 11.17

The malefactor vpon the crosse
desired no more of Christ in his
dying fites, but to be remem
bred of him in his Kingdome:
and Christ telles him of more
then beeing remembred there,
to wit, of his beeing there.

Lu. 23.42

David

Dauid did not build a Temple, yet Dauid prepared itusse for the worke, and this preparing was verie acceptable vnto God. Though they doe not accomplish a treatible departure from this life: yet preparing in time of health for this worke, this preparing is no doubt wel pleasing vnto God, to whom they are going.

7 In these cases of necessitie then, with one outcry to awaken Christ at the sterne of the ship, or with Peter, one help Master, I perish, or with the Publi- can, one stroke of the breast, with one, Deus propitius esto mihi peccatori. God bee mercifull vnto mee a sinner, one generall repentance for altogether with Mary Magdalen, shall like Abels well pleasing offering, ascend upward and finde fauour with him, with whom it is as proper to heare sorrowful supplicants, as it is for mercy, to help extreme misery.

8 But

8 But now considering wee live in this fraile estate, and at such an uncertaintie, as wee doe, our time is ever neare, (saith Saint Austen) because wee are mortall, nearer because we live amongst casualties: If we were of a glasse matter, saith he, our feare were the lesse, for then being kept from knockes, there were some hope of continuance, keepe we our selves as charily as wee can, wee shall away: Doe wee overcome enemies without, diseases within will also surprize vs. Can wee avoide strokes of weapons? The stroke of death is unavoideable. Can wee prevent external dangers? A feaver at last, or at least some other infirmitie will bring vs downe, whether in the bed, or in the field, I cannot say, this we must resolve vpon, and wee must.

*Aug. de
verb. Ser. 1.*

All which toynly considered, as our whole life is a passage

lage to death : so should it bee a preparing for death, that so, how soone soeuer wee are called hence, when the body returneth to the earth, from whence it was taken, the soule may goe to God that gaue it.

9 Besides the sundry vn- suspected meanes, (neuer so much as dreamed of in all their liues,) how many haue come vnto their deathes, wee haue seene or heard as much) besides I say their vnerpected meanes, whereby many haue sodainely departed this world, diseases there are: as dead palsies, impostumes, breaking inward, which take away many, who neuer knew what age meante, nay, what sicknesse meant, sodainely they are gone. Physicians can tell vs, extremities eyther of ioy or sorrow effect as much, and histories approue the same. An auncient Romane beholding his thre sonnes in one day to

heere

Ioan. Fn. li.
1 Sect. 5.
Gel. lib. 5.
cap. 5.
Diagora
Rhodius
præ gaudio
Pub. Ruti-
lius præ do-
lore expira-
runt. subito.

beare away the prize in the place of maisteries, for very toy sodainely hee breathed his last: a noble matrone at one sorrowfull sight ended, her daies with the very doubling of one sorrowfull outcry, O Pompey, Pompey.

10 In all this let vs obserue this lesson, to prouide aforehand for a time to come: let vs learne as Elias said, to acquaint our selues with God, and to resort earely vnto the Lord as the Wiseman speaketh, Ante mortem fiat quod post mortem prodesse possit. Let vs doe that before death, which may doe vs good after death, and then sooner or later, death shal not harme vs, which is vnto the euill onely euill, and to the good, good, as the same father saith.

11 All our care, all our sorrow, all our feare concerning death, is but to dye a little the later, howsoeuer it please God
to

*August. de
Ciuil. Dei
l. 13.*

*Ansel in
medit.*

to dispose of vs, whom wee may
beseech him, if it shall so stand
with his good pleasure for a
treatable departure. O Lord
saith S. Anselme, Take from me
if thou wilt my goods, my riches,
my pleasures, my life, onely leaue
mee my heart, which may neuer
cease to loue thee, and call vpon
thee. Much doth hee offer, that
offereth the affections of his
soule, leude doth he cry, whose
faithfull thoughtes say, Do-
mine Iesu, accipe spiritum
meum, Lord Je-
sus receiue my
Spirit.

CHAP.

CHAP. XXV.

An admonition for all such as find
themselues troubled with euill
motions to commit faithles and
fearfull attempts against them-
selues.



Take all aduer-
sities of the world
with a calme and
quiet minde, is a
duetie of christian
patience: to beseech Almighty
G O D for his resisting help
and grace against all euill and
gracelesse motions, which pro-
ceede from the old enemye of
man, is a part of Christian de-
uotion: Nature is weake to
raise by it selfe, aduersities
and temptations are strong that
would cast it downe, both ad-
uersities and temptations lie
away before the face of our trust
in God.

2 Are any assaulted, or so
deepely

deepely distressed, that they begin to waxe wearie of life, and for feare of some little disgrace of the world, sometimes saith Saint Austen, The hard vsage thereof, that they would needes bee gone, and they care not how too? Let these remember, that God hath giuen no man leaue to cut off from himselfe space of repentance, or shorten that benefit of life, which he hath granted him, to gaine a state of eternity in. He that brought vs into the world, ought to haue the calling of vs hence, when he calleth, then, and not before we willingly depart this earthly Tabernacle.

3 Abridge the time wee may not, wee must not for all the disgraces, the iniuries, and obloquies, the crosses, and losses this world can lay upon vs: fie vpon that discontentment, that should make any cowardly to runne away, or distrustfully to giue ouer his standing, before hee

hee be called by the Generall of the field: he vpon that dispaire that should make any cast away themselves, & so get they haue soules to saue. The mercy of man reacheth vnto his neighbour, but the mercy of God, reacheth vnto all flesh.

4 As the pleasures of this world, should not make vs loue life more then we ought, so also the calamities of the same shold not cause vs to leaue life before we ought: we must let the little twist of mortalitie twine out vntill our clue be ended, and pray God euermore to grant vs the threade of grace, to bring vs out of the labyrynth of a troubled minde.

5 None may seeke death, for death should rather come vnto vs, then wee goe vnto it, before our time: bee our calamities neuer so great, life is precious, and it were impietie desperately to bring it into perill.

6 To see any way accessarie much lesse principal in our owne decay, is most vnnaturall and haynous before God and man, with Cain to see magnitudinem culpe, but not magnitudinem misericordie, the greatnesse of their sinnes, but not the greatnesse of Gods mercie, with Achitophel and Iudas to finish their unhappie dayes by a tragicall and most unhappie end, is haynous and most execrable.

7 Will God require blood at the hands of man and beast, and shall he not require it at thy owne hands? if hee command in the law, thou shalt not kill, art thou not included within the compasse of this commandement, if thou emburie thy hands in thy owne bowels: Non alterum (saith S. Austen) ergo nec teipsum, thou mayest not kill another, therefore not thy selfe.

8 But what hath beene the
cause

cause, which hath brought some of these faithlesse and fearefull attempts? surely epyther with Nero, who saw himselfe censured of the Senate, and hated of all good men, they beganne to loath life, as ashamed to liue any longer amongst men, or else with Sardanapalus, who for all his bold denyng of God, at eue-ry hearing of the thunder, was wont to hide his head in a hole, at last by a monstrous and abiect feare, they seeke their owne riddance from amongst men. To leaue these Heathen with their more then barbarous and heathenish practises against themselves: for christians whose faith endeweth them with heroicall constancie, shall any miseries, any discontent cause them to lay violent hands vpon themselves, and with Saul incurre thei-
 re owne ruine? God forbid.

6 Maluit Sanctus Iob (saith an ancient Father) in sua carne
 mala

*Aug. de Ci-
 uit. Dei l. 1.
 cap. 14.*

mala perpeti, quam illata sibi morte cruciatibus carere. The holy man Iob would rather endure in his flesh all aduersities, then procure his deliuerie by an vntimely end, and so to want miseries. Now we preferre Iob before all the Catocs of Vrica and Lucretias that euer liued, although the one attempted this enterprise of a peruerse stoutness, because he could not endure Casars victorie, the other vpon a supposed doubt of the worlds infamy, supposed onely, for there were two parties, and but one adulterer.

Cleombrotus is brought in after reading Plato concerning the immortalitie of the Soule, and Razis a defender of the Citie Jerusalem. Well, saith Saine Austen. What of all this? had Cleombrotus well obserued Platoes instructions, hee should haue learned another lesson. Was Razis a defender of the Citie Jerusalem, tell vs, how he thought of the

the Ierusalem that is aboue ?
 Looke we vnto the liues of all
 the Patriarkes, Prophets, A-
 postles, Saints and seruants of
 God, who had as great aduer-
 sitie, in the world, as euer any,
 and wee shall neuer finde the
 least inclination in them this
 way, but euermore relying
 wholly vpon God, their maner
 was to waite vntill Death o-
 pened the dooze.

10 Therefore be it far from
 all beleeuers to be cast down by
 distrustfull thoughts amongst
 the distresses of the world.
 The Tempest may rage, but
 stay a while, and a Calme will
 follow. The Sunne may bee
 ouercast for a time, the weather
 will bee faire againe, taste and
 see how gracious the Lord is,
 μακάριος ἀνὴρ ὃς ἐλπίζει ἐν αὐτῷ.
 Blessed is the man that putteth his
 trust in him.

11 We ought neither to feare
 death nor seeke it. Why should I
 feare saith the Prophet, in the

*August. in
Psal. 48.*

euill day, when the wickednesse of my heeles compasseth mee about: in the euill day, and when the wickednesse of our heeles compasseth vs about, the euill day, what is that saith S. Austen? the wickednesse of our heeles, which are those? is not the euill day the time of our approaching end? is not this wickednesse, our sinnes committed, which would hinder or trouble our passage now departing? How comes it to passe we should not feare: marre, the euill day by the hope of the resurrection is made a good day, the wickednesse which our mortall enemy casteth at our heeles, is now remooued by him, who hath broken his head.

12 Now therefore though all the miseries of the world in times of extremitie doe bande themselves against vs, let them neuer draw vs away from this happy hope: deliuerance will come, and when euill motions arise,

arise, let a remembrance of Christ Iesus step in to comfort our hearts. It was the holie practise of one, when bad thoughts began to trouble him, to insist in prayer, when worse motions did prouoke, to insist more seruently, in short time both thoughts and motions left him.

13 By this which hath been said, we may obserue according to that of the Prophet, Declina a malo, & fac bonum, Eschue euill and doe good: in eschewing euill, men may see the hainousnesse of those actions, which some haue attempted desperately against themselves: how the law of Nations doe deterre men from such attempts, haue denied decent and seemely burials: the shamefull infamy they left behinde, besides the displeasure of Almighty God, is sufficient to shew their euill endes.

14 On the other side how much it behooueth all men, and

most especially those who remember they haue a helper in heauen: to goe through with magnanimitie, the tribulations of this world, we may perceiue, because assuredly after a little suffering, there is long reioycing, yea, for euer and euer in the world to come. Therefore it may be said to any distressed man, which our Sauioꝝ Christ himselfe said to one in distresse, Sonne bee of good comfort, thy sinnes are forgiven thee. —

15 Are any assaulted so, as they now beginne to loath life, nay, which is worse, intend to become more cruell vnto themselves then Homicides? Let them remember that they haue somewhat more to loose then a temporall life, and therefore should bee carefull in so great a charge as their eternall safety is worth. Woe bee vnto them saith the Wiseman, who haue lost patience, much more in such a distrustfull manner, as this.

this. If a paricide be most hainous, for that by how much the nearer, saith Saint Austen, by so much the wickedder, then none more wicked then those who wilfully perish by their owne hands, because none so neare themselves, as themselves: what doe these miserable men, but seeke to cure misery, by casting themselves into greater misery.

16 Had the Martyrs of old beene of these mens minde, they might soon haue ended lingring torments, by some quicke dispatch or other, but that they would not dye for all the torments the world could lay vpon them, had they beene greater then they were. Christ our Saviour saith vnto Peter, when thou wert young thou girdedst thy selfe, and wentest whither thou wouldest, but when thou art old, another shall binde and leade thee whither thou wouldest not, to shew he should

R 4

suffer

Aug. tract.
51. 52. in I.

suffer of another, and not of himselfe.

17 As the soule troubled and sorrowfull vnto death, remember the wordes of our Sautour in his Agony, Father, not my will, but thine be fulfilled, where hee teacheth thee in time of distresse, what thou shouldst think, how thou shouldst speak, whom thou shouldst inuocate. In his temptation hee withstoode the tempter, to shew vs how to come out of temptation: in his agony he prayed to teach vs how, and after what manner to pray.

18 In time of affliction, when trouble ariseth, let all remember that of the Wiseman, My sonne refuse not the chastening of the Lord, for whom the Lord loueth, him he chastiseth; We may call to minde we lost happinesse in seeking to solace our selues: and iust it is, that by induring sorrowes, we recouer what wee haue lost. Wee ranne away by
com=

committing euil, and we return againe by suffering euill, once wee sinned by doing against righteousnesse, now we humble our selues by enduring for righteousness.

A Prayer to bee vsed of any who findes himselfe troubled in conscience, or disquieted by euill motions.



Strengthen mee O Lord against all mine enemies, both bodily and ghostly, that they neuer bee able to say, wee haue preuailed against him. My spirit is sorrowfull, my heart is sad and heauy within mee, if thou be not my comfort I shall surely perish in my trouble. For thy name sake O Lord haue mercy vpon me, rise vp to help mee, that hauing help in thee. I may withstand my mortall

B s

aduer=

aduersary, and say, depart from me thou wicked Spirit, that bringest euil thoughts, and this deiection of minde : goe from mee thou deceiuer of man, thou shalt haue no part in me, for my Saviour Iesus Canderth by me, as a strong Champion, and thou shalt flie away to thy confusion, I had rather endure all affliction, all punishment, and infamie of the world, then consent to thy malicious motions: Be still therefore thou wicked Spirit, cease thy prouokements to euill : I shall neuer assent vnto thee, though greater troubles then these come vpon me, our Lord is my light and my health, whom shall I dread? he is the defender of my life, of whom then shall I be affraid? Though an host of men set themselves against me, though infinite calamities come vpon me, I shall not be discomforted, for why? God is my helper and Redeemer, in whom I trust, hee is my

my portion. To whom be praise,
and honour, now and for ever=
more, Amen.

A prayer for a good departure out
of the world.



Eternall God and
most mercifull fa=
ther, seeing that the
daies of man are as
the flower of the field
that soon fadeth, & his time like a
shadow that vanissheth away: con=
sidering wee are all strangers,
as were our forefathers, and
haue here no continuing Ci=
tie, make vs euermore Lord we
beseech thee, mindfull of our
mortalitie, that like Wise Vir=
gins we may prouide oile in our
lampes to bee ready against the
Bridegroomes comming, and
that tarrying the good pleasure
like watchful seruants we may
bee so doing, whensoever that
our Master shall returne. And
when sickness summoneth vs to
be

be gone, grant wee beseech thee
 that neither the infirmity of the
 flesh, nor the sharpenesse of af-
 fliction, nor any other meanes
 whatsoeuer, remove vs from a
 true and stedfast hope in the
 blessed passion of thy dear Son
 Christ Iesus. And when the
 houre of our rest is come, grant
 O Lord wee may rest in hope,
 that wee may commend our
 selues into thy hands, and die
 thy seruants. Last of all, when
 death hath taken away the vse
 of speaking, yet that the thoughts
 may crie and say, In manus tuas
 Domine commendo spiritum
 meum, Lord into thy
 hands I commend
 my Spirit,
 Amen,

CHAP.

CHAP. XXVI.

A consolatorie admonition for those who are often ouer much grieued at the crosses of this world.



IF the worlde hate you . saith Christ our Sauieur vn- to his Disciples , you knowe it hated me before it hated you, that heauineſſe might not diſmaye or caſt them downe, without hope of deliuerance, where he propoſeth the one, he promiſeth the other, Blessed are they that mourne for they ſhall receiue comfort. Are not thoſe happie teares well diſtilled from the limbecke of a ſorrowfull heart, that ſhal haue the hand of the Sonne of God himſelfe to wipe them cleane away?

2 When all fleſh, ſaith Mo- ſes, had corrupted his wayes, it

Ioh. 15. 18

Math. 5. 4

Apo. 1. 17

it repented the Lord hee had made man, that is, God was sorry that man, created to so excellent an end, should himselfe destroy himselfe: to cleanse that corruption, he then sent a flood. Now God sends a deluge upon the face of our earthly pleasures, these floods of teares extinguish the heate of unlawfull desires, scour the corruption of our sinfull lives, when all is overpast, there ensueth a calme.

3 The Church (as is in another place mentioned more at large) well celebrateth solemn and sanctified feasts, as publick memorials of Christs blessed birth, his resurrection, his ascension, and many others, before which feasts it appointeth the Euenings to bee fasted: in this world wee doe but fast the euen: wee shall keepe holy day when we come to heaven.

Mat. 18. 3

Our Lord and Master Christ Jesus as he did seldome laugh

laugh in this world, so did the world as seldome laugh vpon him: Hee tels his followers, they must become as little children: little children wee know haue no other weapons to avenge themselves, but their teares, and what other haue we against our crosses of this world, but our sighes and supplications sent vnto God?

Iob saith before Heate, I sigh: whose suffering was such, that all which wee doe, or can suffer (saith S. Ierome) is in effect nothing: For he endured not one, but many crosses, and those not light and ordinarie, but great and grievous, such as to see might haue pierced his soule, and to heare could not but wound his heart in his great losses, none left but foure messengers, all to bring him tidings of sorrow and not altogether, but one after another to encrease the same. The first telles him, that not onely his

Dren

Iob 3.24

*Hier. ad
Iulia.*

Exod 3.2

Oxen were taken, but taken when they were now plowing, a time when hee did most neede them: so his fieldes would become barren. The second, that his sheepe were destroyed, and not onely destroyed, but destroyed with fire from heaven, as if hee might gather, that not so much man as euen God himselfe was angry with him. The third, that not onely his Camels were carried away by the Chaldees, but withall, all his seruants were slaine. The last and sorrowfullest of them all, that his children were dead, and to aggrauate the case, that they sodainely perished amidst their mirth. When his Oxen were taken away, and his sheepe remained, he might haue had the lesser sorrow, when his sheepe were destroyed, had his Camels bene left him, it had bene some day, when his Camels were carried away, had his seruants accompanied him, they

they might haue brought him some help : when his seruants perished, had his sonnes and daughters liued, it would haue beene no small comfort to Iob : but all Iobs comforts for the world, goe away together, Sathan thought here was a train able to haue blowne vp the strongest fort, and beare downe the chiefest rampire of Iobs patience : but Sathan was deceiued, Iob is the same man still : for hee that did truely serue God in times of prosperitie, did also blesse him in his greatest aduersitie. Here was patience with thankfulness, Sathan tooke away many things from Iob, but hee could not take away God that gaue all.

Euill men after a maner can praise God for prosperitie, but in aduersitie, onely good men with Iob doe worship him : by whose example, how many comforts are there offered to distressed

stressed mindes? Gather out of Histories the magnanimitie of Hector, of Alexander, of Caesar, of Scipio, of Sexuola, put them all together, and for constancie they came not neare this one president laide downe, the example of the holy man Iob. The tempest did rage, but the rocke was not hurt, the wall was beaten and battered, but the treasure within safe, Iob is still the same.

Now for that good men haue sometimes with Iob amidst their sorrowes in the world, wished to be gone, and as David when hee said, Lord bring my soule out of prison. Or S. Paul, when hee desired to bee dissolved, and be with Christ, it was not so much from any impatience, as from a longing, they had to change a blessed death, with so uncertaine and sorrowfull a life.

Our Lord and Master Christ Iesus, in telling his Disciples

ples, his soule was sorrowfull, in crying to his father vpon the Crosse, shewed what man is in times of extremitie to feele and finde, not that hee euer doubted of the diuine assistant power (which to thinke is great impietie) but to shew vs in greatest trials to resolute vpon Gods pleasure and say, Father thy will bee done.

Wee are in both estates, in either of the extremities, in prosperitie so secure, as if we were readie to say with Nabuchodonosor, is not this great Babel? or that Babel that cannot come to ruine? In aduersitie so abiect and dismayed, as if there were not a helper in heauen of power to raise vs.

We should not, we should not bee discomforred at this worlds aduersitie: Wee may not looke to finde God in the Gardens of Egypt, whom Moses found in the thornie bush of manifold tribulations. To bee without
crosses

crosses, wee may rather wish then hope.

4 The golden world is gone, wherein men did ioy in nothing more then in sinceritie and ioue. We see want of pietie towards God, want of faithfulness amongst men. Now this yron age of ours yeeldeth store of crosses and vnconscious wrongs.

Eccle.4.1

I turned mee (saith the wise man) and considered all the oppressions that were wrought vnder the Sunne, and behold the teares of the oppressed, and none comforted them, and loe, the strength is of the hand that oppresseth them. Such is the calamitie of our time.

There are three thinges which wee must leaue to God, iudgement, gloze, and reuenge, these are to bee left onely vnto him.

Well, heauinesse may indure for a night, but ioy commeth in the morning. Wee may not repine

pine at these trials, if we desire to solace our selues in the vanities of this world, our desires are vnlawfull.

5 Lots wife her minde was vpon her substance in Sodome, shee looked backward, but she neuer looked forward againe: shee is turned into a pillar of salt: a pillar, and so stands for an example: of salt, and so to season our vnsauory desires of this world, and worldly things.

Ge. 19. 26

Lu. 17. 29

When with the Spider we haue exhausted our very bowels to make a slender web, one puffe of wind carries all away, when we haue endeauoured to the vttermost to mount aloft, suddenly death doth clippe the winges of our soaring endeaours, and downe we fall.

Did we looke back and consider how many are vnder vs, as we are ouer readie to prae how many are aboue vs: wee should soone see our estate lesse grieuous then the state of many,

ny, who are as deare to Christ as our selues.

Dan. 3. 10

6 But ease and pleasures are acceptable to flesh and blood, which the world is wont to promise. Nabuchodonosor, to drawe the people from Gods seruice to foule Idolatry, causeth the noise of instruments to sound: that so delighting themselves, they might forget their obedience to God.

Gen. 39. 8

7 But is it possible that any delights should draw man from God, for whom hee made the whole world, and all that therein is: Should base desires make the creature unfaithfull vnto him from whom commeth all his good?

Ioseph said, Behold my Master hath committed all into my hands, how then can I doe this? As if hee could not finde in his heart to commit euill against him, that had dealt so liberally, and so louingly with him as his Master had done,
euer=

euermore remembꝛing that liberalitie should mooue loue.

8 For these worldy vanities we may let them passe, whatsoeuer the promise, their pleasure is not permanent.

When Iacob was hasting into his own country, Laban followed him and said, why didst thou not tell mee of thy departure, that I might haue let thee goe with mirth and melody? When his meaning was to haue kept him still in longer seruitude: But as Iacob did well, seeing Labans countenance once set against him, to make ready to depart into his own countrey: so when wee shall finde the world to frowne vpon vs, wee shall doe well to make speede and prepare our selues to bee gone.

Notwithstanding the people in the wilderness did drinke of the bitter waters of Marah, yet in that God appointed his angel to direct them in their way,

Gen. 31.2

way, it was a testimonie hee would bring them into a better land, God hath giuen vs his Spirit, more then an Angell, for our guide, which may beare witnesse of our spirits, we were not created for this fraile and momentarie state, but looke for better things to come. In the meane time no calamities of life should make vs hate life, the course whereof wee may not slacke, or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is heere for the most part grieuous.

1. Mach. 5.
12.

9 If it did so much reuine the hearts of distressed people, that one (and that in vision only) should seeme to see Onias who had beene high Priest a vertuous and a good man, reuerent of behaviour, and of a sober conuersation, well spoken and one that had beene exerci-
sed

sed in points of vertue, as a child, holding vp his hands to heauen, and praying for them: then to see Iesus Christ himselfe at the right hand of God, there to stand for vs : mercifull Lord, how can it not but raise vp our penſiue hearts ?

Elkanah ſaid vnto Hanna , when ſhee was ſore grieued at the hard vſage of the world, quamobrem affligitur cor tuum, nunquid non ego tibi melior quam decem filii ? why is thy heart grieued, am not I better vnto thee then ten ſonnes ? This was a ſpeech of comfort to her troubled minde. But vnto the diſtreſſed man, whole ioy is in Chriſt crucified, may it not bee ſaid, Is not his loue and mercy better vnto vs all, then ten thouſand pleaſures of a ſinfull life, who hath ſaid to all that feare and loue his name. In the world you ſhall haue affliction, but bee of good comfort, I haue ouercome the world :

1. Sa. 1. 8

Ioh. 16. 33.

The Church resembled unto a garden, hath two sorts of flowers, that is to say, Lillies for times of peace, and Roses for times of persecution.

CHAP. XXVII.

An admonition to all while they haue day & time before them, to make speede to apply themselves to this lesson of learning to Die.

Esay 40. 6



Seeing that all flesh is grasse, and the glory of man is but as the glory of the field, the grasse withereth, and his flower fadeth away. How behouefull then is it for all to apply themselves to this lesson of Learning to Dye, the holie man Iob sheweth in these wordes: Man that is borne of a woman hath

Iob 14. 11.

hath but a short time to live.

Our spring is fading, our lampe is wasting, and the tide of our life is drawing by little and litle vnto a low ebbe, what soeuer wee doe, our wheele whirles about apace, In a word, wee die daily, and we all know, wee haue euery one of vs a poore soule to saue.

Here wee may consider, that health is the mart where the prouident Marchant may lay for his store: strength is the seede time, wherin the diligent husbandman may prouide for a haruest, But it is a paine to repent: many cannot endure it, mercifull Lord, how will they endure the paines of the vnrepentant in time to come? of which the rich man thought if one from the dead should tell the liuing, it would make them take heede. Wee haue greater testimonie, then the testimony of the dead, which is the testimonie euen of him who is the

way the life and the truth: Esto contentiens aduersario, Agree with thine aduersarie whilest thou art in the way,

2 He that will neuer put on sackcloth, vntill with Ahab hee sees Gods iustice at hand, to require punishment for his sins. Hee that will neuer beginne to liue vntill hee be ready to die, may with one day he had been better aduised, when all the world cannot recall opportunitie past.

It is the generall practise of Sathan, to promise carelesse sinners time enough, as enticing and biting vsurers are wont to giue day to yong heires from time to time, vntill at last they winde their inheritance from them.

Wee know not how dangerous it is, to deferre all vnto the last cast: as I will not promise, so I dare not presume (saith S. Austen) of euening repenters. To make all out of
doubt,

doubt, the best course is repent
betimes.

3 The holy Ghost saith, Dum
hodie appellatur, while it is cal=
led to day. The world thought
it selfe neuer more secure then
when they were eating and
drinking, when they were plan=
ting and building, yet sodainely
came the floud and overwhel=
med all. The morning was
faire when Lot went out of
Sodome. and yet before night
were the Sodomites destroyed.
Nabuchodonosor thought him=
selfe neuer more sure, then
when he had builded great Ba=
bel, and yet while the worde
was in his mouth, God pulled
him downe vpon his knees.
The rich man thought himselfe
neuer more likely to haue li=
ued, then when hee had viewed
his barnes, set downe in his
counting house, and told ouer
his bags, said vnto his Soule,
Soule take thy ease, when hee
should haue said, Soule re=
member

Heb. 3. 15

Lu. 17. 27

Ge. 19. 23

Da. 4. 12

Lu. 12. 20

member the end, for before twilight it was taken from him.

¶ Wee all know what wee haue beene, wee knowe not what wee may bee, or how so-dainely wee shall bee taken away from all. Wherefore our Saviour exhorteth vs to agree with our aduersary quickly, to walke while wee haue light. Wilt thou know who this aduersarie is? It is the conscience that will accuse thee doing euill to the great iudge of the world. Wilt thou knowe what this light is? it is the day of grace.

Esay 55. 6.

Theod. in
Psal. sext.

The Prophet Esay calles vpon the people of his time, to seeke God while hee may bee found. In hac vita, saith Theodoret locus est gratiae & misericordiae, in illa tantum iustitiae, In this life there is a place of grace and mercie, but in that other life, of iustice onely, which beeing so, had wee not neede to seeke

seeke the Lord earely, as Iob speaketh.

5 Our Saviour in the Gospel saith, Adolescents tibi dico surge. Youngman, I say vnto thee arise. Bring young Rams saith the Prophet vnto the Lord, young Rammes, euen the best of our strength. As there is Resurrectio ad vitam glorie, A resurrection vnto the life of glorie, so is there also Resurrectio ad vitam gratie, A resurrection of the life of grace. The death of the Soule went before at the beginning, and then followed the death of the bodie. In like manner, the resurrection of the Soule is first, and then commeth in due time, the resurrection of the body.

Sinne is a fall: The righteous falleth, saith the Wiseman, amendment of life is a resurrection, and Blessed are those that haue part in this resurrection. Sinne is a kinde of death: the father said of his riotous sonne,

Psal. 29. 1
Luk. 7. 4.

Lu. 15.

sonne : Filius hic mortuus erat ,
 This my sonne was dead. Ho=
 liness of conuersation is a re=
 surrection, and blessed are those
 who haue part in this Resur=
 rection. Saint Austen saith of the
 prodigall Sonne, Inuenit qui
 perdidit se, By repentance hee
 found himselfe, who by ryot
 had lost himselfe, and therefore
 Demus illi vitam nostram, qui
 nobis dedit vitam suam. Let vs
 giue him our life, who gaue to
 vs his life.

Ro. 13. 11.

Sinne is a drownsie or hea=
 uie sleepe : Considering the sea=
 son, saith the Apostle it is now
 time to arise from sleepe, New=
 nesse of conuersation is a re=
 surrection: and blessed are those
 that haue part in this resurrec=
 tion.

Ioa. 11. 36.

Christ when he rose, he rose
 early. Lazarus that lay foure
 dayes, began to saour. If wee
 lie long in our sinnes, wee shall
 waxe vnsauourie too But with
 the women that came betimes
 with

with sweete odours vnto the Sepulchre, wee should bring our prayers and supplications early, which is acceptable to the most highest.

6 Though wee doe not yet heare the shrill trumpe or voice of the Archangell, summoning all to iudgement: yet wee shall heare with these eares at the day of Doome, that dolefull voyce (but vnto them that take heede in time ioyfull) Surgite a mortuis, & venite ad iudicium, *A*rise from the dead, and come to iudgement. If it made Felix to tremble to heare of iudgement, a remembrance whereof should sometimes sound in our eares, then to heare of the paines that shall follow iudgement, it may put carelesse men into a fit of a shaking Ague.

Let vs not offer the first of our vintage to the delights of Sinne, and serue God with the Lees and Dregges of our age. Let vs not peeld the flower

of our life, vnto the foule affections of corrupt Nature, and reserve for God the very refuse of our time. It is no conquest to ouercome a weake and feeble euemie, to resist the pleasures of the flesh, when Nature it selfe is decayed. Againe, canst thou looke for a conquest, when thou art weake, and thine enemy is strong? When Sampsons strength was gone, his enemies preuailed, our strength is grace in Christ, which this Dalila or securitie of life would deprive vs of.

7 Wee should consider, that our care is not so much now what to doe, as what one day wee may wish wee had done: Wherefore let men passe through this world, as the people did by the land of Edom, who onely required to goe through it, but would make no stay at all. What should wee set our delightes in this Edom; our passage through it,

is all wee should require. The chiefest matter wee are to attend is to serue God, and prepare for the good of our departure.

Wee see by experience that the longer wee deferre the curing of woundes, the harder is their recouerie at the last. The losse of time is very precious, seeing wee haue no warrant for the least continuance thereof: make no tarrying, therefore saith the Wiseman, to turne vnto the Lord. Loose not any longer, Bonas horas, Good howres, quem sepe transit casus, aliquando inuenit. This common case of all flesh passeth so often by vs, that at the last it takes vs too as well as others: wee may not deferre a worke of such importance, but with all expedition proceede wee in the performance of the same. It is the reply of the Holy Ghost, Audiui te in tempore opportuno. I haue heard thee

Ecc. 5.7.

Ro. 12.3

Ioh 1.35

thee in an acceptable time.

8 The Apostle Saint Paul
saith, Giue your bodies a liuely
sacrifice vnto God, your reasona-
ble seruing of him. When wee
repent onely in our last extre-
mities. Wee giue not a liue-
ly but a dead sacrifice, not our
reasonable, but our vnreaso-
nable seruing of God, where-
fore as Christ said, Walke while
you haue light: so it may be said
vnto euery one, for the
loue of God, Repent
while ye haue
time,

CHAP.

CHAP. XXVIII.

The great folly of men in neglecting this opportunitie of time offered to Learn to Die.



ID many in the world as much abhorre the practise and course in the common life of Seducers and Epicures, as they are wont to doe their profession and name: then would God bee more sincerely worshipped then he is, then would the time allotted vs to prepare our selues for the kingdome of heauen bee better employed then ordinarily it is wont.

We wonder at the old world, which for all Noahs forwarning of the flood to come, yet repented not. Wee maruell at the Jewes, who had Christ amongst them, and did not accept him: but we cleane forget our

Lu.17.26

27.

Lu.19.14

Gen. 28.16.

our selues, by our owne stupi-
ditie, hauing as much warning
as they. Wee haue Christ a-
mongst vs: Iacob said, Surely,
the Lord was in this place, and
I was not aware of it. Wee haue
time and health and grace, the
light of his trueth: Surely
Gods goodnesse is vpon vs,
and we are not aware of it: we
neglect all, which neglect is
dangerous.

2.Pet. 3.9

2 Despisest thou (saith the
Apostle) the riches of his boun-
tifulnes and patience and long
suffering, not knowing that
the bountifulnesse of God lea-
deth thee to repentance? God
is not slacke as some men count
slacknesse, but is patient to-
wards vs, and would haue no
man to perish, but would haue
all men to come to repentance:
of whose visitation the Prophet
Abacuck saith, Though it tarry,
waite for it will surely come and
not stay.

Abac. 2.3

Wherefore as Salomon sen-
deth

deth the fluggard, so may wee send the careles sinner to school to the Emot, for shee labourerth in the Summer, and prouideth for the time to come. I passed (saith he) by the field of y^e slothfull man, and found it ful of byars and brambles: such is the life of negligent people, vntilled, all out of order, they keepe reuell rout. Eether they care not at all, or surely very little for the time to come.

Pto. 6. 6

3 They royst and riot out time, mouing God to sue them vpon an action of waste. They neuer call to minde, eether that Death, like a Baylishe at large will summon them to the fataill banquet, or God himselke one day amerce them in such damages, as they shall see how wilfully, they haue forfeited their happy hold, they had of an eternall inheritance. They neuer consider what age or sicknesse will come: and that it is a part of prouidence in youth, to haue

haue somewhat in store against these times. Wherefore they spend their golden dayes of prosperitie, as ill husbands waste and spend their substance they know not how, and are in a manner so carelesse, as if God were bound to bring them to heauen whether they will or no.

Wee may wonder (and not without cause) at these mens folly, such is their negligence they will not consider : such is their ignorance they will not know, such is their forgetfulness, they will not remember : eyther what they are , or what they shall bee , but runne on headlong into all wickednesse as men in a franticke fit, and so bring themselves to apparent ruine.

That they neede not feare iudgement to come, if there bee none to flatter them (as sometimes there are) they will for a need flatter themselves : thus they

they follow for vertue, vice, for
light darknes: for truth error:
for wisdom folly: neuer thin-
king of their winding sheete, or
any mean mouing to mortifica-
tion: Mor te morieris, thou shalt
die the death.

So they may take their pa-
stime a while, or solace them-
selues in a few sinfull delights,
passing ouer their youthfull
dayes in sensuall pleasures,
which will bee a corasue at
their harts, when they are pan-
ting for breath, and haue taken
their Vltimum vale of the world:
They respect not what hanges
ouer their heads, as if the men-
tioning of a world to come, were
but a matter of Discourse, to
keepe men from sleeping, or
that God had proposed that in-
estimable crowne of glozy at so
meane a rate, as men might
care for doing nothing.

These consider not that the
way to the harlots house lea-
deth to hell: The wiseman tel-
leth

leth them it is so, and therefore let them feare God in time lest they finde it so, when it will be too late to amend what is amisse, these are as non proficiences in this lesson of Learning to die, become strangers in their owne soules.

Eccle. 3. 2

There is saith the Wise-man a time to plant, a time to plucke vp, a time to seeke, a time to finde, nay, there is to all things an appointed time, but hee mentioneth no time to bee carelesse, as if God had not appointed men any time to liue securely in.

It is a great signe, he is desirous to doe sinners good, in that hee giues them in mercy space and opportunity to repent, they thinke all is so sure, as if there were no more care at all to bee had. Can these men assure themselves of two Heauens? No, no, Saint Paul who knewe better then all the deuilers in the world can tell men how to dispose

dispose themselves to Heauen,
willeth euery one that thinkes
hee stands, to take heede least
hee fall, qui altum sapiunt time-
ant: qui timent non altum sapi-
unt. Those that are high min-
ded, let them feare (saith Saint
Austin) those that feare are not
high minded,

I. Cor. 10

The fall of the Angelles,
the losse of Adam, the reiection
of Saul. If wee consider what
hath become of the tallest Ce-
dars in Lebanon, wee cannot
but with trembling thinke of
our owne fraile condition.
But what speake wee of any
one in particular? The Jewes
that ancient people of God,
the Churches of Asia, which
sometime flourished, to consider
how they are now defaced and
brought to ruine, may make
all feare to liue in sinfull secu-
ritie.

I. Sam. 16.

What not possible to erre?
Saint Paul taught the Romans
themselves long since another
lesson,

Ro. II. 20

Pf. 111.10.
Pfal. 28

Ecc1 12

Ac. 10.34

Esay 58.1

2. Pet. 1.

teson. Bee not high minded, but feare, **O** feare, it is the beginning of Wisedome (saith David) and this wisdom is the beginning of a religious life. Feare, it is the continuance of the same life. It is the conclusion of all, saith the Preacher, Feare God, and keepe his Commandments. Of all Nations he that feareth God is accepted with him, & therefore if with the men of Minnie, by fearing God, we wil not repent vs of our sinnes, then with the old world wee may feare to bee destroyed for our sinnes: Beatus qui timet, Blessed is the man that feareth.

Our sinnes may make a separation betweene God and vs. The Jewes haue not onely erred, but fallen away from that God, whose loue and care they so long enjoyed.

5 Make your election sure, (saith S. Peter) and giue your diligence hereunto: for if you
doe

doe these things, you shall neuer fall: thereby shewing, that our perseuerance in the faith and feare of God, is that due= tie after free iustificacion in mercie, which hee expecteth at our hands.

6 Folly therefore it is to flatter our selues in a fruitlesse course of life, and to defer time vntill it be too late: if God offer grace to day, saith Saint Austen, thou knowest not whether he will offer the same to morrow, and therefore now ble it, if thou wilt ble it at all.

7 The light will shine when we shall not see the closing in of the day, the euening will come, when wee shall not see againe, the breaking forth of the morrow light. Lazarus after his want, Diues for all his wealth, sicut homines moriemini, and of the children of the most highest, saith the Prophet, yee shall die like men.

8 Neither is that all, but as Saint

*Tract. 33. in
loan.*

Ps. 82. 6. 7

Mat. 25. 12

Saint Peter saith, Tanquam rationem reddituri which shall giue account vnto him, which is ready to iudge both quicke and dead, when the secrets of all hearts shall be disclosed, when the foolish Virgins shall crie, Lord, Lord open vnto vs: but it shall bee answered, and said vnto them. Non noui vos, I know you not. It was not now a time to consult of providing oyle. But as for the wise Virgins, which haue provided their Lampes with oyle they shall lift vp their heads, and the benefit of taking heede in time, and passe vnto that ioyfull Marriage of the Lambe.

2. Pet. 3. 11

9 Now therefore to conclude with Saint Peter, seeing we looke for such things, what manner of persons ought we to bee in holy conuersation and godlinesse? Of carelesse men if the soules did end in their seperation from the body, or vanish into the ayre, the danger were not much, there is more

more, and that is post iudicium, after that comes iudgement, when the nations shal mourne, when voluptuous men shal mourne, who preferred momentarie pleasure before eternall paines, when couetous men shal mourne, who preferred gaine and riches before heauen, when proud men shal mourne, which did despise the humilitie of Gods Childzen.

Ap. 13. 14

This considered it behooues euery one not so much with Ezechias to set his houshold in order, for that he must die, as to set his Soule in order, his doings in order, his conuersation in order, for that after death there is aliquid aliud, somewhat more behind, and that is called a time of iudgement: for the better obseruing hereof, we should sometimes call to mind our lesson of Learning to Die.

But it is Durus Sermo, a hard saying, Discite Learne ye, but it will one day be a harder, if men take

take not heede in time: Discedite
get ye hence, Depart you.

Dispatch therfore about this
businesse of Learning to Die,
our going to such and such a
Titie, is vpon condition, Si, if
God will, if we liue: to set for-
ward in time is best: these after-
wits are not so good, Saint Iohn
saith, Blessed are the dead, who
die in the Lord, not who die ir-
religiouſlie in their finnes, but
those who liued in Christ, and
Christ in them, these die in the
Lord, to liue for euer, these are
blessed in life and death, these
die in the Lord, and rest in the
Lord to liue for euer.

10 It were to be wished, that
men at last would see their fol-
ly, and seeing it endeauour to
reforme the same. A vaine thing
it is for any to flatter himselfe
with hope of continuance: We
go to our beds, Christ knoweth
whether euer we shall arise. For
all this one sinne draweth on
another, and wee neuer thinke
that

Chap

that
open
full
Geb
losto
he p

ligh
the n
did r
they
no re
sona
offer
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all: i
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apac
wee l
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bee ra
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it is n

12

that secret sinnes shall come to open iudgement. God is mercifull. Minatus est Gehennam, ne Gehennam inferat, saith S. Chrysostome, he threateneth hell, that he punish not by the same.

The carelesse guests made light of their calling to come to the mariage of the kings sonne: did they not finde at last, when they were shut out, there was no resting with so great a Personage that set for them? Christ offereth mercy which is our last refuge, freely, willingly, vnto all: now is the accepted time, the flower of our age will away apace: wee may bee prevented, wee know not how soone, death and iudgement hasteth: shal we know these things, and neglect opportunity, God forbid?

11 Elisha said, is this a time to bee taking rewards? Amidst the pangues of death, is this a time to thinke of amendment of life, it is not, it is not.

12 That which was said by
 Christ

Mat. 22. 5.

2. King. i

Lu 19.40

Christ to Jerusalem. Jerusalem, Jerusalem, is in effect said vnto euery one, Anima Christiana si cognouisses & tu quæ ad pacem, O soul, soule, if thou didst know the things that doe belong vnto thy peace, thou wouldest take heede.

1.Pet.5.8

Saint Peter saith, bee sober and watch, for your Aduersarie the Diuell seeketh, &c. As if he should haue said, watch, for you haue a watchfull Aduersarie, if you respect his continuance, he was in Paradise, if his nature, a Lyon, if his crueltie a roaring Lyon: if his diligence, he seeketh, if his intent, it is to deuoure: we had need watch, wee haue, wee see a watchfull enemye.

CHAP.

CHAP. XXIX.

Wherein is shewed that amongst other reasons, this Learning to Die, may iustly moue vs to lead a Christian life in holy conuersation and godlinesse.

Sundry are the reasons which may stirre vp and quicken our backward dispositions to the dutifull performance of that religious worshipping wee all owe vnto God. To omit the promises, and those in mercie, the threatnings, and those in iustice, which the volume of holy Scripture doth often mention to this end. Moyses to moue al the world to acknowledge God, he concluded no other Argument but these, and these are the works of God: Which the Apostle also in effect expoundeth, saying; The inuisible things of him, to

C 2 wit

Ro.1.20

wit, his power and God-head, are seene by the creation of the world. Eliphaz to expresse God his Maiestie saith, Behold the starres.

Iob 22. 12

Ps. 148. 23.

2 The Prophet Dauid calleth all the creatures of God to praise God, as indeed they doe, by their wonderfull order and decencie of motion. If all creatures serue God, then much more should man for whome they were all created, and hee onely for the honorable seruice of the Creatour himselfe. For should not man blesse God, that hath so blessed him, of whom the Prophet Dauid hath said, No good things will bee withhold from them that leade a godly life.

3 Come wee vnto man his new birth, there hee taketh his couenant=peny to serue his redeemer, in holinesse and righteousness all the daies of his life. Consider wee his iustificatiō, and sanctificatiō: there we find him

him drawn by the cords of loue vnto this sweet yoke of Christ: doth man seru God for nought? No certainly. It is a maxime in morall Philosophy omne beneficium exigit officium, euerie benefite doth require a duetie. In nature, where the Sunne doth extend the beames of light, there the solide body hath a reflexe of heate. But that which doth often mooue vs wee may remember (as we should neuer forget) the authoz of our health, our wealth, our peace, our prosperitie and all. If these mooue not, we are inferiour vnto the insensible creatures.

4 If the promises of grace and mercy in Christ Iesus, if the greatnesse of their reward laide vp for them that walke in the way of Gods commandments, and keepe them with their whole hearts (for is there not a reward for the righteous,) then might they well say with the Prophet. Sine causa lauimus

Psa. 73. 12.

manus inter innocentes. In vain haue wee washed our hands among the innocents.

If promises I say, and those in mercie cannot winne vs to a iust remembrance of our estate to come: yet at least, to bethinke our selues of a reckoning day at hand, should somewhat preuaile in this case. Hee that planted the eare, shall hee not heare? or hee that made the eye, shall hee not see? or hee that nutureth the heathen, shall not he punish.

Psal 64.9

Lu. 16.28

5 The rich man in his scalding torments hath a Discite ex me: Learne of mee, take heede in time: for all that swimme in worldly pleasures, and bathe themselves in sensuall delights, the conclusion whereof is sorrow and paine, when they shall say, would to God wee had neuer offended so gracious a Lord: Would to God wee had neuer neglected so fauourable a time of grace: would to God we had neuer

neuer followed the follies of a sinfull life: the banquet is pleasant, but the shot will procure deepe and chargeable.

And therefore if there be any consolation in Christ Iesus, any comfort of loue, any hope of mercie: if there be any feare or dread of iudgement to come: pray wee with the man of God. Lord teach vs to number our daies that wee may apply our heartes to wisdom.

6 Consider we a future condition: prepare wee our selues for a life permanent, for an estate of all continuance, & God of his infinite mercy grant vs all grace so to doe.

7 In the meane time let vs walke worthy of the vocation wherunto wee are called in Christ Iesus, Bona conuersatio saith an ancient father, confundit aduersarium, edificat proximum, glorificat Deum, a good conuersation, it confounds the aduersarie, it edifieth the neighbour,

Ephe 4.1

August. de
Verb. Do.

6.

Ier. 35. 14

Ro. 6. 12

2. Thes. 4. 3

bour, it glorifieth God our father in heauen, because we loue life, saith S. Austen God hath promised life: and because wee feare death, eternall life.

8 The children of Ionadab abstained from Wine, because their father commanded them, and should not the children of God abstaine from Un, because he speaketh it, Let not sin raigne in your mortall bodies.

9 The Apostle saith, This is the will of God, euen your holiness, we obey this his will not to merite, but to shew our duety which also causeth in vs a filial feare to offend.

10 And were there nothing else but this will of God, this were sufficient to mooue vs to walke soberly, nay, to apply our selues to liue in all holines of conuersation: for the reuerence we beare to him who hath called vs vnto the state of grace, cannot but worke in vs, euen that obedience and loue
which

which becommeth those who expect in mercy a state of glory.

11 But will temporall benefits moue vs? then as Gods bounty doth abound, so should our loue and duety abound also. All things we see keep their naturall course, whereunto they were ordained, and shall man differ from insensible creatures? euery effect hath recourse vnto the cause, the riuers that come from the sea, return themselves into the sea againe. If you doe good vnto them that doe good vnto yousaith Christ our Saviour it is not so much, heathen men will doe it: the very instinct of Nature doth moue all to returne loue for loue, and therfore much more should we affoord God all loue and duety who giueth all, and forgiveth all.

Mat. 9. 46

12 In triall of the holy man Job, Satan saith, Hast thou not reeued him? Here are dioues of Camels and heardees of cattell, and these many children, Job is

Iob 1. 10

so blessed, that if Iob should not blesse God againe, Iob were worse then a stocke or stone.

We see amongst men the master requireth seruice : and the captaine fight : Hee that said, Date Cæsari quæ sunt Cæsaris, said also Date Deo quæ sunt Dei. Giue vnto God that which is Gods, which is reuerence and worship of his holy name.

13 To all this, a principall effect some remembrance of our end ought to worke in vs mouing to Mortification, which doth not consist in some little outward shew, or bare speculation of puritie and sinceritie of life, nor in a talkatiue flourish of a mortified profession, vnlesse we thinke to goe to heauen chiefly in speculation.

Esay 1.17

The Prophet Esay exhorting to the true fruits of contrition, doth not say, Discite bene loqui, learne to speake well, but Discite bene facere, learne to doe well, apply your selues to equitie, deli-
uer

uer the oppressed, help the father-
lesse to his right, let the widdowes
complaint come before you. **It**
was our Sauours owne rule:
The workes that I doe, testifie of
me. **It is true of faith,** which
was seene in Anna of Samuel, she
did not onely conceiue him, but
she brought him forth, yea she
nurst him and consecrated him
to Gods seruice, so must we doe
with faith.

Iohn 10. 25

1. Sam 2

14 **Wee must not haue the**
voice of Iacob, and the hands of
Esau, or doe not as boat-men are
wont, who rowe one way, but
looke an other: talke this way,
but liue the contrary, like those
who are curious in other mens
liues, but careles in their own:
or as foolish Marchants, who
make a little shew outward, but
haue bare Store-houses be-
neath: our religious actions are
they that must shortly stand by
vs: the penny is ready for the
end of the day, which is draw-
ing on apace. The Sun is long
since

Mat. 27. 8

Lu. 14. 19

since past the Meridian line : and we know death will not be answered with a Habe nos excusatos, I pray thee haue me excused : wee had neede bestirre our selues, the time is not long, and we may remember whither we are going.

Lu. 16. 8.

15 Foolish Virgins thinke their oyle will neuer bee spent. Christ saies the children of this world are wiser in their generation. Are wee so carefull for the time to come, as commonly we are for the time present? I would to God we were. Considering the season, it is now time to arise from sleep, the day is passed, the night is come neare.

Ro. 13. 12.

Last of all our continuance in this world being only a passage vnto a better state to come, should it not moue vs to meditate of the end wherefore God sent vs hether, and the condition we expect, when we are departed hence : the meditation of which departure may dayly put
vs

vs in mind to eschew euill, and do good, to feare God and keepe his commandements, which is the conclusion of all, Hoc est enim omnis homo, for this is euery man, yea without this hee is no man.

Ec. 12. 13

Wherefore that which is the Kerne vnto the ship, the eye vnto the body, the compasse to the Pilot, the same is vnto a wise Christian man, the consideration of his end, which consideration hath also a like soueraigne medicine, these two vertues: first it allayeth our swelling humors when we consider we must die, secondarily, it raiseth vp our sorrowfull hearts, when wee call to minde we shall rise from death.

CHAP. XXX.

Wherein is shewed in the last place, that a consideration of Christ his second coming to iudgement ought to moue euery one to liue religiously and also to apply himselfe to this lesson of Learning to Die.



The manifold reasons before alledged, may induce the carefull Christian to liue religious and in part apply himselfe at the last to this lesson of Learning to Die: the ineuitable necessitie of death, is in it selfe sufficient to moue him hereunto. For what Esculapius, or Physician how skilfull soeuer, can make mortall immortall?

The radicall moisture by little and little, will flash so long with the flashing Lampe, vntill the light goeth out, the Lampe
is

Esculapius.

is spent, and so an end, God himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred word as also by many spectacles before our eyes: so that wee doe not onely heare with our eares, but also behold often with our eyes, both what wee are, and what we shall be.

Many are the euents which we may reade to haue befallen many in this case. The sudden end of Ananias and Saphira, of Anastasius whom the Church storics doe mention, to haue bin strooken suddenly with lightning from Heauen, may moue the most rechelesse to remember themselves.

2 The Prophet Dauid mentioning the sudden destruction of those which murmured against God in the wilderness, saith, While the meate was in their mouthes: the wrath of God came vpon them. Of which very instance the Apostle saith. These things

Acts 5.8

Psal. 78.30

2. Cor. 10.

11

things came vpon them for our example, and are written to admonish vs vpon whom the ends of the world are come.

3 If all this bee not sufficient, yet a consideration of Christ his second coming to iudgement, should aboue all other moue euery man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set down so often, and is in Scripture so forcibly expressed, and that too, in so many places, God doth thereby shew, how diligently the same should be considered.

Now what is more forcibly expressed in sacred Scriptures, then is the second coming of Christ vnto iudgement, which is called a great day, and such a day, as neuer was from the beginning of the world: when the Sunne shall bee darkened, the Moone shall not giue her light, when the Stars shall fall from heauen: when the voice of the trumpet

Ioel 2.31
Ioel 3.15
Dan. 7.13.
Mar. 13.24
Lu. 21.25.
Mat. 24.29
Esa. 13.10
Eze. 32.7
Io 5.22
Ap. 10.13

trumpet shall sound, when all the kindreds of the earth shall mourne, when they shall see the Son of man come in the clouds of heauen with power and great glory: when the Sepulchres shall open, when the sea and the earth shall giue vp their dead: when all the world, Kings, Princes, and Potentates of the earth shall appeare before the tribunall seat of Christ. Blessed Lord, what an appearance shall this be.

Mat. 26, 27

2. Co. 5. 10.

Ro. 14. 10

¶ I know not (saith S. Chrysostome) what others do think of it: for my selfe it makes mee often tremble to consider it.

Chry. hom.
77. in Ma.

¶ That wee had hearts to meditate of this great coming of Christ to iudgement? then would we soone for a sinfull life past be auenged vpon our eyes, and wish with Ieremie, that our heads were a fountaine of water, then would wee say with Demosthenes, yea euery one would soone answer the

Ier. 9. 1. 2

the first prouocation to euill,
 σου ἀνίσταται πρὸς τὸν ὀργισμὸν,
 I will not buy repentance so
 deare.

5 To flatter our selues
 with hope of deferring of this
 time is all in vaine. Talem te
 inueniet dies Domini, qualem te
 relinquit extremus vitæ dies.
 Lookie how the last day of thy
 life doth leaue thee, so shall the
 day of Iudgment find thee, take
 heede yee vnwise among the peo-
 ple, Oh when will yee vnderstand,
 saith the Prophet.

6 Who would not bnt ac-
 cept of the fatherly forewar-
 ning of Christ our Saviour,
 by these many precedent to-
 kens, as forerunners of this
 his comming? These are both
 sayings and signes: The say-
 ings amongst other, That for
 his elect sake the dayes shall be
 shortened, And, behold I come
 quickely.

For signes, the waxing cold
 of charitie, the rising of Faction
 against

Ap. 12. 12

against fiction, the abounding of iniquitie, without further application, these may be left vnto our silent thoughts.

Was there euer lesse loue ? Is not that little loue amongst men, cold and hollow loue.

Christ said. O ye of little faith, and it may be said. O ye of little loue. Where is that Jonathan that loues David as his owne soule ? Where is that brightness of conscience, when men rather for shame of the world, then otherwise for the loue of God and goodnesse, abstaine from extreame impietie ? How many with loab embrace friendship, but carry a malicious heart to Amasia.

7 The Apostle saith, That the later daies shall be perillous daies, for men shall bee louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholly.

8 The Philosophers can tell

Mat. 24. 12
Lu. 17. 27

2. Sa. 3. 27

2. Ti. 3. 12

tell vs, Nullum violentum est perpetuum: That no motion violent is wont to be permanent. The Rainbow as it hath a waterie colour, which may shew vs what hath been past: so hath it also a fierie, to signifie what is to come.

When Sinne was multiplied vpon the earth, God sent a flood to wash the earth: now Sinne is growne so huge, washing will not serue, and therefore fire shall consume. Sathans fierce rage, may argue the shortnes of his time: the coldnes and barrennesse of the earth, and trees shew the qualities of aged bodie, or in effect tell vs, there will come a time, when we shall not haue any longer the vse of them.

9 The decay of ancient families and houses, the defect of strength and statute doe make vs dayly see the world is wearing away.

10 That which is the flashe of

of lightning before the hydeous
clap of thunder : that which is
the mustering of an hoast of
men, before the said battell, the
same are these signes before
Christ his second comming to
iudgement.

11 To bee curious with the
Bethlehemites, in prying into
God his Arke, hath beene the
folly of some men, to be calcu-
lating, and scanning the day
and yeare, which is unknowne
vnto the Angels in heauen, is
needlesse. For seasons or times,
Non est nostrum scire, It is not
for vs to know: for our appea-
rance at the time before Christ,
to giue our account Omnium est
scire, It is for all to know

1. Sa. 6. 12.

12 That then the secrets of
all hearts shall be reuealed, that
a generall audite shall bee kept,
That Chamieffe sheweth in the
Parable, where the kingdom
of heauen is likened vnto a cer-
taine King, that will take ac-
count of his seruants. God will
require

Mat. 28. 23

require a reckning at our hands of the time hee hath left vs, of the graces he hath giuen vs, of the blessings in this world bestowed vpon vs.

When fauour shall not excuse, riches shall not excuse, friends shall not excuse: but against the faulty Christ shall giue testimony, the Angels shall giue testimony, Gods benefites shall giue testimony, their owne conscience shall giue testimony.

Lu. 16. 3

When the rich mans steward in the sixteenth of Saint Lukes Gospel, saw how the world was likely to goe with him, to wit, that hee must giue an account and bee put from his stewardship, it was time for him to call his wits together: and so is it for vs all, if we haue any care of the account, which wil be required at our hands.

Gen. 3. 9

13 An account for our selues, Adam vbi es Adam, where art thou? How hast thou walked in the commandements I gaue thee? An account

count for our brethren, Cain vbi
est frater tuus Abel, Cain where is
thy brother Abel? How hast thou
vsed him? An account for our
bodies; haue they beene kept
as the Temples of the Holie
Ghost? An account for our
soules, whether they bee fitt to
appear in the sight of that great
shepherd, An account for our
workes, An account for our
words: An account for our be-
re thoughts.

I.Co.6,19

I.Pe.2,25

Ap.22,12

Mat.22

Wil.1:9

It is most true, God is mer-
cifull, but we cannot tell whi-
ther our sinnes will make se-
paration between God and vs,
if wee bee not carefull in time,
a consideration hereof may bee
y square to frame our building,
the guide to direct our passage
to heauen.

14 Great are the agonies of
death, when the sicke shall see
earthly things, forsaking him.
But farre greater is the horro-
r of iudgement, to consider hee is
now going to answer for all he
hath

Mal 3.
Ioel 1. 12

bath done in the bodie.

15 Let vs a little call to mind what manner of day the day of the Lord shall be, Behold the day of the Lord commeth (saith the Prophet Malachie) as a flaming fire, and the Prophet Ioel saith. Dies magnus, terribilis, a great day, a terrible day.

16 When an earthly King goes in person to battell, the whole Realme is moued, the noyse of the armour and armed men is heard, the Trumpets sound, the hearts of all on euery side are moued. Much more shall this be, when the King of heauen and earth shall call together the whole host of heauen to this battell. Blessed Lord, how shall the inhabitants of the earth shake and tremble hereat?

G
Zach. 14

17 Erit dies vna (saith the Prophet Zachary) quæ nota est Domino. There shall bee a day which is knowne vnto the Lord, dies Domini, the day of the

the Lord, so properly called.

First, because knowne onely vnto the Lord, Secondly, because in that day the Lord onely shall shew his power openly. Thirdly, because other dayes were giuen vnto the sonnes of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

14 If the powers of heauen themselves shall bee moued, what shall flesh and blood the sonnes of men doe? if there be such feare at the things present, what will ther bee at the sentence to come? what sighes, what sorowes, what mones, what mournings will there bee heard in this day of mourning? how shall the euill be confounded, with the countenance of Christ whome they haue neglected, and cry vnto the mountaines to hide them from his presence?

19 And here wee may also

¶

con=

consider with what power the Sonne of God shall come to iudge the world, he came once in humilitie, he shall now come in gloze, he came once in pover-ty, he shall now come with ma-iestie: Videbunt regnantem quem viderunt morientem. They who once saw him dying, shall now see him raigning.

20 Call to minde how the sheepe shall bee separated from the Goates, the Wheate from the Tares, the wise from the foolish Virgins, some receiued in, others seclued, and for ever shut out.

21 Consider that the secrets of all hearts at this day shall be opened, in that infinite as-sembly of men and Angelles, when all sinnes with all their circumstances, the time, the place, the manner shall be laide forth and published.

22 Consider that if the coun-tenance of an earthly Judge be fearefull to the guilty pri-soner:

soner : how much more shall the beholding of the eternall Judge, amaze these, who finde a thousand witnesses in themselves, to giue in euidence against them. Last of all, let a remembrance of hel fire quench in men the heate of all vnlawfull desires.

O that wee would watch and pray, that wee may bee counted worthy to escape all those things that shall come to passe, and that wee may stand before the Sonne of man : goe vpon his right hand, and heare that ioyfull voyce : Come yee blessed of my Farther, receiue the Kingdome prepared for you from the foundations of the world.

23 And here let vs exercise a while the three faculties of the minde. Memorie to call to minde what hath beene told vs of the state of blessednes, vnderstanding to conceiue of it, so farre as our capacitie is able to reach, and last of all, Loue to

affect, and desire it with all our hearts. Thinke wee of that Citie where all is peace, all is quiet, all is ioy: where all the Citizens know without errour, praise without wearinesse, loue without changeablenesse, they loue and euer desire to loue, they see and euer desire to see.

23 O Citie, very excellent things are spoken of thee. In thee there is no yester day nor to day: if wee desire fairenesse, in thee is pulchritude, as the Sun: if musick, in thee is the melody of the Angels: pleasure in thee is fulnesse of pleasure for euermore: if securitie, in thee is no alteration: if concord, in thee is all consent, if continuance of ioy, in thee is all eternitie.

Let vs behold a little in contemplation, the quires of Angels and Archangels praying God, and seeing that holy that makes all holy. Enioying that tranquillitie, which hath no disturbance, that knowledge, which

which hath no errour, that loue
which hath no offence, the more
they loue, the more they desire
to loue. He that hath tasted ho-
ney, the taste thereof must needs
be sweet vnto him. Will not this
blessednesse be acceptable af-
er all the sorowes of a transitorie
life?

If the very remembrance
thereof bring comfort, what
will the enioying doe? if wee
are somewhat moued when
we call to minde, that all know
God, all see God, all loue God:
then what will it be one day; to
be ioined with that celestiall so-
ciety, to know with them, to see
with them, to loue with them?
Now what a ioy is it to consider
the ioy of this most ioyfull day
to all faithfull beleeuers in
Christ Iesus, who shall be quit
by Proclamation, Who shall lay
any thing to the charge of Gods
chosen? How shall their hearts
exult? Saying, Lord, we are
not worthy to be seruants, and
thou

*August. de
spir. anim.*

thou makest vs sonnes, nay
heeres or coheires with thee of
euerlasting glorie. A remem-
brance hereof should euen take
vs from our selues. *Wyle* by
thy selfe, O soule, saith S. Au-
sten, and thinke of that good
which containeth all good.

O sweet voice of the Sonne
of God: possidete, receiue, but
receiue to possesse the King-
dome prepared for you, vnto
which Kingdome Iesus Christ
bring vs all for his infinite
mercies sake.

Amen.

CHAP.

[illegible]

The

Oh that men would consider

Things
past,

1 The good omitted in

2 The euill committed,
against

3 The time lost, which
is

1 The shortnesse of life,
which

Things
present,

2 The worldly vanity,
whereby the

3 The space giuen to re-
pent wherein

1 The giuing vp of our
account,

Things to
come.

2 The day of death which
is

3 The day of iudgement
which is

Table.

- { 1 Not prouiding for a time to come,
- { 2 Neglecting the day of grace,
- { 3 Desisting from doing well.
- { 1 God by disobedience,
- { 2 Their neighbour by hurt done.
- { 3 Themselues by consenting to siune,
- { 1 Precious,
- { 2 A benefite from God,
- { 3 Irrecouerable.
- { 1 Flyeth as a shadow,
- { 2 Fadeth as a flower,
- { 3 Is onely certaine in vncertaine.
- { 1 The couetous are deceiued,
- { 2 The carnall lead,
- { 3 The proud caught.
- { 1 Our estate should be remembred,
- { 2 Our passage considered,
- { 3 Our good foreseene.
- { When we must { 1 Thoughts,
- answere for { 2 Wordes,
- our { 3 Workes,
- { 1 At hand,
- { 2 Sure,
- { 3 Vnsure.
- { 1 The last doome,
- { 2 To the euill fearefull,
- { 3 To the good ioyfull.



CHAP. XXXI.

A short Dialogue betweene *Faith* and the *Naturall man*, concerning mans estate in the world, and his departure from the world.

Faith.



S thy beliefe rightly grounded? Nature. I professe the name of Christ. Faith. Neuer tell mee of profession: Doeſt thou thinke of no other estate, but a bare continuance in this world onely? Nature. Yes, I thinke of another world to come, and also of my departure from the state present. Faith. I would to God thou diddest in heart, in truth, and veritie, for I feare thou doeſt deceiue thy selfe. Nature. As how I pray you? Faith. Because

cause this is but a superficial conceite : Nature. How know you that ? Faith. Marry the life is ledde in such securitie, as if thou mindest nothing lesse, then the time to come. Nature. But may I not take part in the pleasures of this world, and vse them when they are offered ? Faith. Thou mayest for honest recreation, but vse the world, as if thou vstedst it not. Nature. I am of great birth and parentage. Faith. True honour is not of others, but of our selues. Nature. But my house is ancient. Faith. Then beganne it by vertue, and by vertue shouldest thou continue it. Nature. But my Progenitors haue flourished. Faith. True, but are they not gone the way of all the world ? And thou also must follow. Nature. But I am in the flower of my youth. Faith. Yea, but remember the end, and that thy youth is but

a flower that may soone fade.
Nature. But there is nothing
more distant from the end then
the beginning. Faith. In the
state of man it is not so, where=
in often wee beginne and end
together. Nature. But I haue
strength. Faith. Boast not of
strength, some little touch of
sickenesse will make thee soone
schoope. Nature. But I am
healthfull. Faith. Health is a
blessing, and therefore vse it
well. Nature. But I live in
great abundance. Faith. Then
liuest thou in great care. Na=
ture. But I live amidst ma=
ny delights. Faith. Then liuest
thou amidst many temptati=
ons, and therefore take heede
of them. Nature. But I am
in high place. Faith. Then thou
art in a slipperie place. Nature.
But I haue the gouernement
of many. Faith. Then art thou
also a seruant vnto many. Na=
ture. But I haue friendes.
Faith. Trust not in Princes,
trust

trust not in any Child of man,
trust in God. Nature. But I
haue riches. Faith. If riches
increase, set not thy heart vpon
them. Nature. But I haue ho-
nours. Faith. Then hast thou
enuie also. Nature. But I am
glorious in the world. Faith.
Desire to be hid vnto the world,
and knowne vnto God. Nature.
But mee thinkes I am well.
Faith. How can that be, liuing
as thou liuest in a vale of
teares? Nature. But I hope for
peace of minde. Faith. Then
must thou bee a conquerour of
thine owne affections. Nature.
But I haue much laide vp for
many yeares: Faith. So said
he, whose soule was suddenly
taken from him. Nature. Is
our state then in this world so
vncertaine? Faith. It is. Na-
ture. Then will I hope for the
life to come. Faith. In so doing
thou doest well. Nature. But
what shall I doe in the meane
space? Faith. Loue God with
all

all thy heart, with all thy soule,
with all thy strength, and thy
neighbour as thy selfe. Nature.
For all this, I cannot but affect
the world. Faith. Is it not won-
derfull that thou shouldest affect
the world, whereof thou hast
experience enough, how trou-
blesome, how transitorie it is.
Nature. But it hath some plea-
sures, and those pleasures make
mee loue it. Faith. The worlds
pleasures are fleeting pleasures
and intermixed with a thou-
sand feares: but wouldest thou
raise vp thy selfe to the desire
of true pleasures, which God
hath laide vp for all that loue
him, thou wouldest soone bee
out of loue with these. Nature.
Would to God I could then
once set my delight vpon fu-
ture ioyes. Faith. Thy desire is
good, but shall I tell thee, thou
canst no more comprehend
them, whilest thou liuest in the
loue of this world, then can a
Prisoner shutte vp in a close
and

and darke dungeon, knowe what is done in the Princes Court, or a banished man in a foraine land, know what is done in his owne Country. Nature. I cannot but confesse the world hath much bitternesse, and yet for all that I am loath to leaue it. Faith. Why so shouldest thou desire rather to liue in continuall sorrow, then to bee freed of all grieve whatsoever at once. Nature. Death mee thinkes is euill. Faith. No euill is glorious, but death is glorious, and therefore no euill. Nature. I cannot but wish to liue long in the world. Faith. Doth he not seeme foolish, that wished hee had liued a thousand yeares agoe, and is it not a great folly to desire to liue a hundred yeeres hence. Nature. But these companions my body and soule, are loath to depart each from other. Faith. They are indeed separated for a time, but bee of goodcomfort, for there wil come

a day, when they shall meet together, and reioice together.

Nat. This doth much comfort me, I will now learne by the grace of God to dispose my selfe for my departure from this world. Faith. A heathen man could say, Miserrum est nescire mori, a miserable thing it is not to know this, that depart wee must from this present world.

Nat. I shall from hence forth lesse esteeme of the world, then I haue done. Faith.

God continue thee in
this good minde
vnto the
end,

CHAP.

and darke Dungeon, knowe what is done in the Princes Court, or a banished man in a foraine land, know what is done in his owne Country. Nature. I cannot but confesse the world hath much bitternesse, and yet for all that I am loath to leaue it. Faith. Why so shouldest thou desire rather to liue in continuall sorrow, then to bee freed of all grieve whatsoeuer at once. Nature. Death mee thinkes is euill. Faith. No euill is glorious, but death is glorious, and therefore no euill. Nat. I cannot but wish to liue long in the world. Faith. Doth he not seeme foolish, that wished hee had liued a thousand yeares agoe, and is it not a great folly to desire to liue a hundred yeers hence. Nature. But these companions my body and soule, are loath to depart each from other. Faith. They are indeed separated for a time, but bee of goodcomfort, for there wil come

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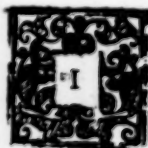
God continue thee in
this good minde
vnto the
end.

CHAP.

CHAP. XXXI.

A Dialogue betwixt *Discontent*
and *Hope*.

Discontent



I am more miserable
ble then any. Hope
Others are miserable
rable too, wee all
liue in a world of
miserie. Discontent. But I
more miserable then any. Hope.
Leaue to complaine, deliue-
rance is of God, who will not
faile them that call vpon him.
Dis. I am in bondage. Hop. Re-
member there will come a time
of freedom. Dis. But I am poore
and helpelesse. Hope. So was
Lazarus, who did reioyce in A-
b-ahams bosome. Disc. But I am
afflicted in body. Ho. so was Iob
whom God loued. Disc. But I
am reproched in the world, and
I feare infamy. Ho. feare God,
if

if the reproof be true, crave
mercy for thy fault at his hands,
if false, let thy owne conscience
comfort thee. Disc. But I haue
lost in time. Ho. Indeed a great
losse, but it is neuer too late, so
that at last thou doe well. Disc.
But I am destitute of friends.
Hope. God is thy friend if thou
rely vpon him. Disc. But I am
weary of this toilesome world.
Hope. Heauen is the hauen of
rest. Disc. But I would bee gone
from it I care not how. Ho. Fie
Discontent suffer rather a world
of torments then to be so faith-
lesse. Disc. But I haue no other
remedy. Hope. Call for grace,
cast off this abiect feare, with
vaine thoughtes, away with
them: hearken not to the shame-
full inticements of Sathan.
Disc. But I am full of troubles
Ho. So was hee in the world,
that is in glorie. Disc. But death
is very grievous. Hope. It is
not so, but an end of grieve: In
sorrow thou shalt eate thy bread,
vnrill

untill thou turne to earth. As if
then sorrow should end. Disc.
But I am sorrowfull. Hop. Sor-
row may endure for a night, but
ioy commeth in the morning. Disc.
But I eate the bread of care-
fulness. Ho. So haue all the ser-
uants of God done. Disc. But
I haue often called and see no
deliuerance. Ho. God will send
deliuerance assure thy selfe, at
the last. Disc. But I haue not
the possession that other haue.
Hope. A competent measure of
wealth to retaine honest repu-
tation in the world, is suffici-
ent. Disc. But I waxe in age.
Hope. Then doth the time of thy
deliuerance draw on. Disc. But
I am old and crooked. Hope.
Then make an end with the
world. Disc. But I am pained
with sickness. Hope. The health
of the soule, is most to be desired.
Disc. But I feare death. Hope.
Thou needest not for it shall not
hurt thee, but make thy happy
entrance into life. Discon. But
I

I am loath to leaue the world.
Hope. Why shouldest thou so be
seeing thou art going to liue
with Christ? Disc. But I liue
not in that pleasure I see others
liue. Hope. Be content, remem-
ber to whom it was said, Sonne
thou in thy lifetime receiuedst thy
pleasure. Disc. But I am euer
vnder the Crosse. Ho. So must
al be, who wil follow Christ. D.
But grieve is present. Hope.
But the reward is yet to come.
Disc. But I often want mirth
in this world. Hope. God doth
humble vs a little by want of
worldly mirth, but blessed are
they who now weepe, for they
shall reioyce: wee thinke them
happy that abound in all mirth
of the world, our Christ sayes,
Blessed are they that mourne.
Dis. Well Hope, seeing the case
is such and so full of comfort in
times of distresse, whatsoeuer
befall me, I will put my trust
in God. Hope. Then assuredly
thou shalt neuer faile, eyther in
life

life or death, in this world or in the world to come. Disc. In the meane time the miseries of this world are such and so great, that for ought I see they will neuer end, vntill they end mee. Hope. Why shouldst thou thinke so, for these stormes may blow ouer in time, put thy trust in God assuredly, he will neuer fail them that trust in him. Disc. But I would know how I should goe through the griefes and crosses of this world. Hope. Euen by a stedfast affiance in Christ, who said to his Apostles, gratia mea tibi sufficit, my grace is sufficient for thee. Disc. My afflictions are great. Ho. Thou art not alone, goe to spittles and hospitals, see there the distressed, look abroad in the world, and thou shalt heare complaining in euery place, such is the great misery of the time. Disc. But flesh is fraile, and to suffer is grieuous. Ho. Thou maist remmember the estate of Adam and al his posteritie

ritie, is to eat their bread in sorrow, vntil they retorne vnto the earth. Dis. Tis true, and here is my comfort, that these troubles will haue an end. Hop. Cast off timorous doubtles, take manly courage, serue God and feare him howsoeuer the world entreat thee hardly for a time, be thou well assured (relying vpon God) thou shalt haue ioy in another world, that is worth all. Dis. Well, I will go then thogh these miseries as I may, and relpe, wholly vpon him. Hope.

The same God strengthen
thee in the way, and
giue thee ioy in the
end of the way.

Amen.

CHAP.

CHAP. XXXIII.

A Dialogue betweene *Presumption*
and *Feare*.



Resumption, I am
more holy then o-
ther. Feare. So
said they who
were most unho-
ly. Presumption, But I am
not so prophane, as I see ma-
ny men. Feare. What art thou
that iudgeth? Presump. But may
I not glorie in my vertues?
Feare. Glorie in God. Presump.
But I haue more graces then
others. Feare. So had the ho-
ly Prophets of old, and yet did
neuer despise others, despise
no man, thou knowest what
thou hast beene, thou knowest
not what thou shalt be. Pres.
But I haue better gifts then
a number besides. Feare. Take
heede, thou knowest not how
long

long thou shalt enioy them.
Saint Austen was wont to sigh
when he heard of the fall of o-
thers, because without Gods
good assistance, the same might
haue come, said hee vpon my
selfe. Presumption. But I am
sure all is safe. Feare. So said
they who counted themselues
childzen of Abraham, and are
fallen. Presumption. But I am
wise. Feare. So wert thou, if
thou didst not say so. Presump-
tion. But I am happy. Feare.
Saint Paul saith, let him that
standeth, take heede leaſt hee
fall. Presump. But I haue ma-
ny daies to liue. Feare. No thou
haſt no warrant for the leaſt
continuance. Presumption. But
I am ſtrong and healthie: Fea.
So haue many beene, and yet
taken away in a moment. Pre-
ſumption. We thinkes I ſhould
not paſſe away ſo ſoone. Feare.
Why not, thou haſt here no con-
tinuing Citie. Presumption. But
how ſhould it fall? Feare. Haſt
thou

thou not seen the tallest Oakes
of the wood fall? the Angels
themselves by pride? Presump.
Tis true, but for all that I can
not feare. Feare. No canst thou?
Then is thy danger greater,
the holy man Iob feared all
his workes. Pres But is it true
that the state of this world is so
mutable? Feare. It is mutable
and consider it well, and thou
shalt finde experience thereof to
the full. Pres Well, I wil make
lesse reckoning of it, then I haue
done. Feare. Then shalt thou
doe well heere and hereafter.
Presump. Now I see my folly in
being so confident. Fe. Be care-
full, be carefull: too much selfe-
loue and boldnes hath vndone
many. Presu. I will not from
henceforth despise others: nor
gloze in my selfe. Feare Let
him that glozieth, onely glozie
in God, and know this, that by
how much the higher thou art
by so much shouldest thou be the
more humble. Presum, Now I
con-

consider my owne frailty. Feare.
This consideration will make
thee poore in spirit, and blessed
are the poore in spirit for theirs
is the Kingdome of Heauen.
Presump. But how shall I doe
when temptation comes? Feare.
When a vaine opinion of thy
selfe, would puffe thee vp, then
let a good remembrance of thy
fraile estate, pull thee downe,
when the tempter by too much
abject feare would cast thee
downe, then let a remem-
brance of Christs
mercie raise
thee vp.

CHAP. XXXIIII,

A short discourse wherein is shewed the great commendation of a peaceable course of life, vnto which course of life wee are moued by a consideration of our departure.

Ps. 34. 14

Ioh. 14. 27



D passe ouer the dayes of this our Pilgrimage in peaceable manner is, and ought to be our Christian honest care. The holy Ghost commanding vs to seeke peace and ensue it. It was Christs owne farewell from his Disciple, My peace I giue you. It is sure, there is nothing more agreeable with the state of Christians then peace, whose calling is a condition of peace, whose redeemer was the prince of peace, whose enimie is enemy of peace, whose conquest

conquest is euerlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet David sheweth, eyther if we respect deliverance, from enemies abroad, Happy are the people that are in such a case : or quiet from discord at home. And thou shalt see thy childrens children, and peace vpon Israel > for both the church well prayeth. Giue peace in our time O Lord :

Psal. 145

Psal. 128

Amongst other differences whereby the Children of God are discerned from the children of the world this is not the least that they are the Children of peace. It was the Harlot that would haue the child diuided : Saul that had an euill Spirit, had an vnquiet and troublesom spirit, but David that had a good spirit, had a spirit of peace. It is that enuious seede that man delighteth in sowing sedition and enuie in the minds

of men, as hee did neuer more amongst Christians then in these euill dayes, the world is come to that passe, that one man almost doth not loue another.

Saint Paul exhorteth that prayers and supplications, intercession and giuing of thankes bee made for Kings and all in authoritie: and why? that wee may liue a peaceable life in all godlinesse and honestie.

Amongst the punishments of Egypt, that of the flies was not the least, which would not suffer the Egyptians to rest: In like maner amidst this worlds felicitie, these cumbersome thoghts are woont much to molest the worlds followers.

3 The graces that flow from Gods spirit, are resembled often vnto riuers: and pleasant waters: These riuers abide not on the higher mountaines, but haue their recourse through the lowest Vallies. There is nothing

thing that more resembleth the diuine Nature then peace, and quietnesse : the more vnited in loue, the neerer are wee to the first mouer. But what is the cause of the contrarie ? That proud error of the Pelagians, trust in our perfection.

It is want of humilitie that makes men so far from a peaceable state and condition of life : Our Saviour Christ exhorteth vs to learne of him to bee humble and meeke, that so wee may finde rest vnto our soules: In me habebitis pacem In mee you shall haue peace : what kind of peace ? Surely true peace, not the worlds peace, the peace of God which passeth all vnderstanding. *Hominum, Angelorum-* que, both of men and Angels saith Austen. And that therefore Christ hath called his out of the world to a condition of peace. It is said that the meane to kill the Serpent, is to bruiſe his head, the head of the olde

¶ 1

Ser=

Want of
humilitie,
the cause
of an vn-
quiet life.
Mat. 11. 29

*Aug. l. 22.
de Cinit.
Dei. cap. ult.*

Serpent is pride. To proceed.

4 Was it not folly in the Israelites to desire rather to live in the troubles of Egypt, then in the Land of promise where they might haue quiet and time to doe their sacrifices vnto God? The same is the folly of many, who choose rather to be moiling in the world about ambitious and contentious practises, seeking reuenge and glorie rather then to retire a little to a peaceable state of life, wherein they might apply their soules to deuotion: potes esse solus in multitudine, saith Bonauenture, si inania non cogites, thou maiest be alone in a multitude, if thou thinke not of vaine things.

5 Storics make mention of Arsenius, who of a glorious Senator, became a great louer of Christ, and contemner of the World, who was also said to haue by a diuine Oracle this aduertisement: Fuge, tace,

& quietce, Arlenius flye, be silent
and giue thy selfe to quiet or
peace.

The more wee estrange our
selues from the loue of this
world, the nearer wee drawe to
God, and if wee drawe neere
vnto God (saith Saint Iames)
God will drawe neere vnto vs.
Much familiaritie with men,
we should auoide, and enter fa-
miliaritie with God and An-
gels, and often to commune,
eyther De Deo or Cum Deo, of
God, or with God. The most
honourable estate of life, is to
serue him, all our inferiour, ei-
ther pleasures or profits, for a
time like some small cloudes
passe too and fro, and are at last
dissolued into nothing.

6 So wee haue so much
water as will carry the ship,
or with Iacob foode and ray-
ment for their iourney, some
competent estate to retaine ho-
nest reputation in the world.
Let God bee our God, and let

Iam. 3. 8

Gen. 28.
20, 21

his benefits binde vs vnto him.

An vnquiet or troublesome life, is their life, who haue not knowne the way of peace, and may also feare a time of trouble to come. To liue religiously and peaceably before God and man, is their Christian conuerlation, whose prayer is with the Prophet: that they may dwell in the house of their God all the daies of their life, Or with Ezechiah to beseech God they may bee gathered to the fathers in peace. He which for the loue of Heauen (saith Saint Austen) doth despise earthly things, shall surely find great tranquillitie of minde: and this he shall procure by meditation, which meditation doth often raise by the deuoute soule to the beholding of better things to come, and bring it into an extasse, as the learned write, while some haue entred into a religious remembrance of their end.

August. de
Spirit. &
Anima,

Dionis. Car-
thus. de me-
moris mor-
tis.

6 If Christ did call worldly men to labours, and anguish of minde, they might answer as those in the Gospel: Lord haue vs excused, but calling them to vndertake a sweet yoke, and promising rest vnto their soules, peace celestially in the state of grace, and peace eternal in the state of glorie: how can they but finde in their hearts to come, beeing so louingly called? and to passe their time in that peaceable course, which true deuotion is wont to affoord the well disposed for their euerm-lasting good?

7 The Bird, who for necessities is faine sometimes to stay vpon the earth, is notwithstanding for the most part soaring in the ayre, where shee tunes many a quiet and pleasant dittie: In like manner for necessities sake onely our cogitations are sometimes on things here beneath: but our chiefe delight should bee higher, where

Lu, 14 11

is quiet and peace of conscience; where no distracting thoughts disturbe them that are risen with Christ, & seek the things that are aboue, where Christ sitteth at the right hand of God, these haue a good conscience, Iuge conuiuium, A continuall banquet, tranquillitie of minde, as a paradise of quiet and contentation, as a storehouse of treasure.

8 Now therefore seeing our condition of life is onely certain in vncertaintie, seeing our time passeth away, as the Prophet Dauid saith, as nothing, and man disquieteth himselfe in vaine, why doe wee not endeavour to attaine a retired course of life, and content our selues with our calling bee it but meane amongst men, vt fabula sic vita non quam diu, sed quam bene.

9 Allee know assuredly after all our climbing, doone wee must, die wee must, where or when

γρῶσι
σεαυτοῖς,
Know thy
selfe O
man.

when wee know not : here wee learne one, there another, one falleth in his full strength, being in all ease and prosperitie, another in the bitternesse of his soule, and neuer careth with pleasure, both (saith Iob) sleepe in the dust, and the simie valley shall bee swept over them. The old Israelites kept the feast of Tabernacles, in remembrance that they were but pilgrims.

Iob 21.33

10 O good Lord that men would sometimes consider this and leaue the pursuite of this troublesome world, which will neuer feelde vs any other, but certaine sorowes, vncertaine ioyes, and follow Christ in meekenes, who is the way, the truth and life, without the way wee walke not, without the truth wee know not, without this life we liue not : we follow him in lowlinesse of mind : the reward of this following, is rest vnto our soules. Of this
fol

Mat 11.39

Gen. 48. 14

Iam. 4. 6

Psal. 40. 27

following somewhat may bee spoken in another place.

Jacob laid the hand of blessing vpon Ephraim the yonger : And God, saith Saint Iames, bestowes the gift of grace vpon Ephraim too, that is, to say, the lowlier. The Apostle S. Paul in euery Epistle, where hee commendeth them, to whome hee wrote, to grace, hee commends them iointly to peace: his vsuall stile is Grace, and Peace, as if where grace is, there peace is, as where the fire is, there heate is.

Therefore that same Vnum petii of the prophet, may be the Vnum petii of euery wel disposed man: One thing haue I desired of the Lord, that I may dwell in the house of the Lord, or serue him peaceably all the dayes of my life.

Is it not a great blessing to liue peaceably and die peaceably? Assuredly, the Apostle tels vs, godlinesse is great gaine
if

if a man be content. A speciall
meane with Gods good assist-
ance to obtaine this calme and
peaceable course of life, is to
withdraw our selues from the
inordinate and excessive cares
of this world, from the too
too much delight in these
earthly affaires, which is called
by Diuines, πολυπραγμοσύνη,
a multitude of worldly busines-
ses. We are often so farre from
spending all our time in prouid-
ing for the life to come, as we
rather spend the least, nay al-
most no time at all.

12 S. Iohn saith, Loue not
the world, and we loue nothing
else. Loue it so long as we will,
(saith Ambrose) quas non pari-
mur tempestates? It will yeeld
vs stormes enough. We set
our hearts on riches; doe they
make the possessours euer the
quieter, euer the merrier? No
verily, and rich men know I
speake true.

13 Would we unburden our
minds

I Io. 2. 15

Ambros. de
spe resur.

minde of some earthly desires, and eleuate out thoughtes to things aboue, should wee not finde much peace and quiet? Undoubtedly we should: moreouer what doth trouble the world so much, as a selfe desire to please our selues?

1. Reg. 19.
14.

14 When Elias fled before Iesabel, there came a winde but the Lord was not in the winde. After the winde there came an earthquake, but the Lord was not in the earthquake, after the earthquake there came a fire, but the Lord was not in the fire, after the fire, there came a still soft voice and the Lord came with the voice, God is the God of peace, and therefore where God is there peace is, where a religious calm and quiet life is, there God is.

These tossing and troublesom dispositions, thele fiery scorching humeurs, are they not the workes of the flesh? Are they from
from

from that wisdom, that is pure, peaceable, gentle, easie to be entreated, full of mercy and good fruites, without iudging, as S. Iames speaketh ? It seemeth not, if we may (as we may, saith he) iudge the fountaine by the water, the tree by the fruit ?

Giue place vnto wrath (saith the Holy Ghost) wee do: often nothing lesse, our mindes are so set vpon reuenge. Saint Gregory sheweth the condition of wrathful man, his countenance (saith he) turneth, his eyes role his tongue faultereth, hee frets and fumes, &c. Is the spirit of peace with such ?

Among other titles of commendation the Wiseman giueth to famous men of olde. They were rich (saith hee) mightie in power, and liued quietly at home. These were well reported of in their times, the people speake of their wisdom, and the congregations take of their praise. Ezechias was wont

Eccl. 14. 5

to meditate like a Dove.

Two things there are that do principally offer themselves to our Christian meditation, the first is the remembrance of Gods goodnes towards vs, the second is an acknowledgement of our selues. In the remembrance of Gods goodnes, what more sweet, saith Saint Austen, then to call to minde our redemption in Christ Iesus our Redeemer? Enoch the seventh from Adam, the Sabbath a day of rest, Enoch who was translated, the Sabbath a time sanctified, both figures of him, who in the seventh age of the world, came to saue and sanctifie all that beleue in him. Noah and his saued in the Arke; Christ and his family in Baptisme.

I Ilaacke is gone to be sacrificed and yet Ilaacke liueth, Ioseph is sold of his brethren, and for all that Ioseph is the stay of them all in time of neede. The
Sea

Sea regeneration. Pharaoh and his host drowned, sinne and Sathan that pursued vs with deadly hate. At the deliuerance a Lambe is slaine, in the wilderness, a resemblance of the world, are tasted bitter waters. In the passage there are stinging serpents, the meane of curing is to looke vp to the Serpent, lifted vp on hie: a pillar of a cloud, and diuerting grace from heauen is the guide. The pilgrimes are gone to a land that floweth with milk and honey. Elizeus sends his seruant to raise one from the dead, it will not be done. Elizeus comes himselfe, the dead liueth. The people are Captiues at Babylon, they must pray for Nabuchodonosor and Baltazer his Sonne. The Church is for a time in captiuitie, prayer and supplications must bee made for Kings, and all in authoritie, that men may liue a peaceable life.

The

The blessing of peace is sent, God is honoured in the beauty and holinesse of his Temple. For the acknowledgement of our selues the summe is, wee are mortall, from the Lord wee come, and to the Lord wee must returne againe : in the meane while, earthly blessings for the body, the bodie for the soule, the soule for God. Unto the Jewes earthly blessings were promised, and unto vs heauenly, and why, they were children, but wee are come to full age.

Occasions of sinne should be prevented, if a few sparks may follow great combustions, opportunity would not bee let slip. Time is as the bird which at euery flight doth loose a feather, or as it were pictured out of old, bare behinde, being once gone, wee catch after it in vaine, and these things would sometimes bee thought vpon in the acknowledgement of our selues, God

God giue vs wisedome in our hearts.

Saint Austen sheweth very diuinely, how the good of euery thing consisteth in peace. The peace of the body (saith he) is a temperature of the parts. The peace of the minde, is an vni- form consent of knowledge and action. The peace of bodie and minde together, is an existance in heaith. The peace of mortall men with God, who is immor- tall, is obedience, subordinate vnto faith. The peace of the Citi, is the concord of Citi- zens within themselues: al sub- mitting them to the authoritie of men in higher power: The peace of the house, is the vnity of men that dwell together in one. The peace celestial, is that blessed fruition of God, in that happy consent of all, where eue- ry one loue another as them- selues, and God more then themselues: so whatsoeuer is miserable (saith the same fa- ther

Ec. 45. 25.

*Aug. de Ci-
uit Dei l. 19.
cap. 13*

ther) it is in this miserable, because it is not in peace, and whatsoeuer is happie, it is in this happie, because it is at peace.

But here it may bee said how can it be we should liue peaceably seeing we are euer amongst them, who are enemies to peace? The mother in law against the daughter in law, the daughter in law against the mother in law. And a mans foes are they of his owne house, The will against reason, reason against the will, nay, which is more, enery man is two men, the flesh against the spirit, the spirit against the flesh. The law of the members saith the Apostle against the law of the minde, and this conflict is not for a time onely, but will continue, so long as we haue continuance in these bodie of sinne. In this case how may wee then possibly attaine peace? sure it is, we shall neuer haue perfect peace in this
this

this respect, seeing the flesh which wil euer rebell, is in this world, as it were planted in his own country: cast downe this enemy may be, cast out hee cannot be, vntill this mortall hath put on immortallitie.

Notwithstanding, let vs endeavour that though this enemy be inhabitant, yet that hee be not regnant, when a strong man is bound of a stronger, the strong mans force is abated, and made subiect.

The flesh is strong, but yet grace is stronger to subdue the motions and desires thereof: The flesh is as the elder, Grace as the yonger, but in this also is that true, the elder shall obey the yonger.

Blessed are the peacemakers (saith Saint Austen) these are those who subiect all the motions of the minde to reason, and those doe well gouerne such as are vnder them, who shew obedience themselves to those

*Aug. in Ser.
de morte.*

those who are ouer them.

The will is obedient vnto Reason, Reason vnto the vnderstanding, the vnderstanding to the soule, the soule to God: and by this meanes come wee to a condition of peace. euen in the midst of warre. A kinde of peace there is, wherein sensual men are wont to solace themselves: They set them downe to eate and drinke, and rise vp to play, They are not in the labours of others, all is pleasant and peaceable with them, a remembrance of their end, they will none of it, why? this troubles them befoze their time.

*Aug. in A-
pocalyp. Ho-
mil. 3.*

For these (saith S. Austen) in viuis corporibus habent mortuas animas, in their liuing bodies haue dead soules, had they but one graine of liuely Faith, it would much quicken them in this dead securitie of sinne: it was once said, Vp Debora, vp, the same may be said vnto the soule, hath the desolate man
true

true peace for all his pleasurable delights ? no certainly living in so vnrepentant maner, hee is not at peace with God, and if he be not at peace with God, he is at warre with all the world, like as one displeasing the master of the house, he sets all his seruants against him.

They are the godly that enioy true peace, who loue God with all their hearts, the heart it is in man the first part that liueth, and the last part that dyeth, with all their soule, which haue receiued the stand of grace, all the faculties of body and soule, concur in louing God.

Where this loue is once seated, there the Lambe and Wolfe liue together, as the Prophet Esay speaketh, nay, there is peace with the stones of the field, and so the state of the godly man, is like man his state in Paradise: while Adam was at peace with God all things

D were

Esay, II
Iob 5.

were at peace with Adam.

But some will say, how can hee liue peaceably that hath afflictions in this world like Pharaohs Taske-masters, to set his patience a worke. Well enough I warrant you, nothing displeaseth the Patient, that pleaseth the Physician, or disliketh the seruant, which the Lord alloweth: adde loue and an assured trust in God, and afflictions are no afflictions.

Looke wee with the eyes of the body (saith S. Austen) vpon that poore mans estate in the Gospell, and we thinke it miserable, but if wee behold it with the eyes of the minde, we finde it not so. How did the Angels doe by him? as nurses are wont to doe by their little children, all the day long they carry them about in their armes, and at night they lay them down in their beds to rest.

15 That men would once frame

Aug. de
verb. Do. 23
Lu. 16. 22.

frame themselves to live religiously, to live peaceably. Christ saith, Pacem relinquo vobis, peace I leave with you, my peace I give to you.

Ioh. 14. 27.

Noah was an hundred yeares together busie about an Arke to save him from the flood, we have not so long to labour, in framing a peaceable & religious course of life, which will one day be an Arke for the body, and a Tabernacle for the soule, when we shall be safe indeede.

16 It is a world to see the Unquiet disposition of some mens natures, who are eyther whynning at Gods providence, because they have not their own wils, or otherwise in bitter conflicts, tossing and tossing because they will be ever in trouble with men: did these consider that the dayes of their warfare are not long, and that they every day they arise are towards another world, they could soone endeavour to passe
 30 2 ever

ouer that small time of continuance, yet remaining in more quiet and contentment, both with God and man.

17 When we heare that God is iust, we learne to feare him: and when we heare that hee is mercifull, we learne to loue him. So that with feare and loue we may goe forward from vertue to vertue, vntill we grow vnto a perfecte age in Christ Iesus.

18 For the day of the Lord, that dreadfull day, whereof mention is before made, it is resembled to the comming of a thiefe in the night: well it may spoile and torment the carelesse and the rechelesse, but for the wise houlder, who keepeth watch and warde, and expects the comming thereof, it shall passe away by him, and neuer hurt him.

19 The iust shall stand (saith the Wiseman) with great constancie, and shall lift vp their heads, for

2. Pet. 3. 10

Wis. 1
Lu. 21. 2

for their Redemption draweth nigh. There is no better counsell to bee giuen to the world, then the counsell of him, who came to redeeme the world, Watch and pray continually.

20 And heere we may yet farther consider the meane to obtaine this peaceable course of life before mentioned. What man is he (saith the Prophet) that lusteth to liue, and would faine see good daies, good daies indeede, to wit the daies of all eternitie.

Ps. 34. 11

Now for the meane, keepe thy tongue from euill, and thy lips that they speake no guile. Let euery one (saith Saint James) be swift to hear, but slow to speak.

Iam 1. 19

Pro. 10. 19

The Wiseman found it true by experience, In multiloquio peccatum, In much talke there is sin: the solitarie talke of the soule with God, is the safest of all, in silentio & spe erit fortitudo vestra in few words and in hope shall be your stay.

21 The subiect of our speech is eether God, our neighbour, or our selues. Our speech of God must be with reuerence: of our neighbour, with charitie: of our selues, with humilitie.

Every Countreiman is known by his manner of speech, those who are heauenly their talke is heauenly: those who are earthly, their talke is for the most part earthly. The Welch could say vnto Peter, *Lingua tua te prodit*, why man neuer deny the matter, thy tongue sheweth whence thou art.

For the moderation of the tongue, the Wiseman could say *qui custodit linguam, custodit animam*, he that keepeth his tongue keepeth his soule, yea, and himselfe too in the meane time from much vniquietnesse in the world.

22 It is said of Vespasian, that hee was neuer heard to speake euill of any man, but
mildely

mildely and louingly of all.

The iust man is the first accuser of himselfe, not the first accuser of others: hee sees not all he sees: he heares not all he heares: if there be a word spoken against his neighbour, it is buried within him.

Pro. 31...

23 As to speake seldome at all, and moze seldome or neuer to the hurt of other, shall bring a man peace at the last. So to intermeddle little in other mens matters, not iudging vnadvisedly, either their doings or sayings, is very agreeable vnto the same.

24 To beare with patience the censure of the world, is a thing wee must, and sometime buy our peace, as Abraham did his, goe to the left hand, or the right as thou wilt.

Gen. 13.

25 In this course of life to withdraw our selues from the desire of transitorie things, and apply our mindes to the leue of heauenly, is that part of our

life, which we may call celestial
or diuine.

26 Ancient Histories make
mention, how much religious
and deuout minded men haue
desired to passe ouer their daies
in this world, in some private
and peaceable condition.

27 It is said of Paphnutius,
that reiecting pleasures, he be-
tooke himselfe to the seruice of
God. Iohn the Egyptian (of
whom Saint Ierome speaketh)
wee haue seene this Iohn (saith
hee) in the parts of Thebais
neare to the Citie Ligo, there
liuing so deuout and calm a life
as was wonderfull to behold,
wholly addicting himself to liue
and die to God.

28 Pambo, whom the Di-
uine knowledge of holy Scrip-
ture made famous, and was
therefore sought for to be called
to place of Dignitie, he vtterly
refused the instant motion of
those who came for him, and de-
sired them to be content: when
ther

they persisted with importunity, he would in no case hearken vnto them.

Similius after a militarie life liued seuen yeares apart from the world, and left this Epitaph: Hic iacet Similius annosus, & tantum septem vixit annos, here lies olde Similius, and yet one that liued onely seuen yeares.

And here we may not forget, that to the procuring of this peace, our conformance to the Lawes and Ordinances of publike Magistrates, who are set ouer vs by God, is very requisite, for we liue more peaceably within lawes, then otherwise, and our obedience vnto them is required euen for conscience sake. The Prophet saith O pray for the peace of Ierusalem, they shall prosper that loue it.

In laudable constitutions, tending to godlinesse and good order, what should we else doe but shew our obedience? Di-

sturbe Christian peace, for the satisfiing of our fantasies, we may not without great offences. Let euery soule (saith the Apostle, or hee in whom the Apostle spake) be obedient to the higher powers, for there is no power but of God. For a priuate estate, it was ones prayer vnto God, Domine da quod vis, quantum vis, quando vis, Lord giue me what thou wilt, as much as thou wilt, when thou wilt. And the saying of another. Fero, taceo, spero, I suffer, I hold my peace, I hope.

For this desire of hauing too much, it may be said as the prophet spake of Babylon. Soule desire, happy shall the man be, that taketh the little ones, or first motions and dasheth them against the rocke.

It is said of Augustus Caesar, that hee was wont to maruell, why Alexander still sought to get more, and did not rather

ther endeuer to gouerne that well which he had already gotten.

The poore Bee to get honey to her Hie in a windie and stormie day, is said to flye lowe, and balast her selfe with some small grauell to keep her down. In humble minde : the beholding of our selues in the glasse of humane frailty, is not the worst course in our present passage.

Iob was not of their minde, who labour much to peece together a pedigree, to bring themselves within the compass of gentrie : when he called corruption his ancientry, and in effect, wounes his offspring. A baine thing is it to trust in the world, where the greatest flouds haue often the lowest ebbe. A weake foundation is it to build vpon life, which as a bubble is soon come and gone. A part of mans prouidence it is, to winne things
temporall,

tempozall, and loose eternall.

Dur Sauour saith, What shall it profit a man to gaine the whole world, and lose his soule? the world a thing transitorie, the soule an eternall beeing. Salomon saith. A peece of bread with quiernes is better then a fat Oxe with strife: and is not a poore life fearing God better then great riches without contentation?

Man sees the countenance, God the heart, man the deedes, but God the meaning. Truth needes no glorious shewe, which hypocrisie doth affect, and falsehood sometimes assumes: hee is not a Jew that is outwardly so: the true circumcision is the circumcision of the heart.

When wee can doe little, we should not enuie those which can doe better. When we haue little, wee ought not to repine at those, on whom God hath bestowed more: the summe of
all

all is, Keepe innocencie and doe the thing that is right, for that shall bring a man peace at the last. The deuout mans life of all other is Angelicall, whose body walketh on earth: But his desires, (as hath been before shewed) are aboue in heauen.

29 It is a wondrous case to see how apt men are to bexe and molest those, who would liue at quiet in the land. A Citie (saith the Philosopher) is a Company of men gathered together to liue happily, but men are for the most part so litigiously giuen to debates and quarrels, at the least offences, sometimes rather taken then giuen, that they make themselves most unhappie: their stomackes are aloft, they swell in malice, their heartes are so bigge nothing will qualifie them, as if men for the most part did not regard any other then the satisfiing of their own willes.

willes. It is a disgrace, they thinke, to beare a little, or put by the least iniury: the infinit needlesse actions and suites of lawe, which for some vile vnconscionable gaine, finde some fit patrons abroad in the world, doe much nourish this vchristian trouble and troublesome life of christian men, which should affect nothing lesse.

30 They follow on their course from tearme to tearme, till at last, *Actio moritur cum persona*, the action dyeth with the partie: then they must let their suites fall when they themselves fall whether they will or no, they can digest no small offence at all, they cannot count a lease of one and twenty yeares as good (in a manner) as a state of three liues, and they see time weares out the Counsellour, his Client, the assurance and all, but no amendment at all is scene.

31 Were this well remem-
bered

bzed, it would soone make men of another disposition then for the most part they are, more patient, more peaceable, lesse contentious.

32 Is there not a Wiseman to iudge betweene brethren? Wee haue (God knowes) but little time to spend in the world, what should wee desire more then to spend that little well, deuoutely toward God, peaceably amongst men.

1. Cor. 6. 5.

33 It was Iosephs counsell to his brethren, when they were returning to their owne Country. Fall not out by the way, goe along together to your fathers house quietly as fellow traouellers, leuingly as brethren.

34 Let onely loue of the life to come moue vs to serue God, and be at peace with our neighbours, that so wee may turne our good purposes to good practises, our practises to custome, our custome to delight,

light, our delight to perseuerance, our perseuerance to liue to God, and to die to God.

35 For the better performance hereof, we should every day more and more waxe out of loue with this troublesome world, the mutabilitie whereof is sufficiently before our eyes, and it were to bee wished, that the loue thereof were lesse fixed in our hearts.

There is such a noise in the catching desire of riches, that we cannot heare the soft voice which calles vs to deuotion. There is such a noise in mens deuises, for the maintenance of pride, as they cannot heare the soft voice which calls them to humilitie. There is such a noise in the multitude of earthly affaires, that we cannot hear the soft voice which calles vs to thinke of heauenly.

36 We may be compared vnto those men, who liuing neare the riuer Nilus, are said by reason

son of the hushing of the waters, to become very dull of hearing, wee are so neare in affection to these transitorie delights as the Prophets Trumpet-like voice will scarce bee heard to moue vs to contrition for our sinnes.

Wee feele the troubles of the world, and yet for all that wee make the world our Paradise, a strange case is it wee should set our delights amidst so many annoyances, when we might passe our course in peaceable manner with more quiet, with God and man. Wee tire and out-warie our selues about straw and stubble, when God would giue vs Manna; if we would come out of Egypt: wee are about puddle water with cost and care, and Christ bids vs take of the Water of Life freely.

Apo. 22. 17

37 We maruell at the rude and ignorant Indians, who for glasses and tridles are said to depart

depart from the purest gold :
But wee neuer thinke of our
own folly, which is farre grea-
ter, who forgo the treasures of
heauen for very bables, things
of small or no continuance, nay
which is more, with toyle we
follow this meane traffique, as
the Spider that exhausteth her
bowels to make a slender web,
which is dissolued againe with
euery pulse of winde.

It is enough to astonish a-
ny indifferent man to see the
worlds blindnes in this : when
men might be more at peace,
they neuer leaue climbing untill
they take a fall, they looke vnto
pleasures, as they are comming
to them, not as they are go-
ing from them, when they are
wont to leaue trouble behinde,
for the sting of this Scorpion
sin is in his tayle. But would
we walke the right path that
leadeth to the accomplishment
of this Christian peace ? Then
must we endeaour to liue vnto
him

him in whom we liue, mooue
and haue all one being, in God
onely is the soule satisfied, of
whom he may truely say. Here
is my rest, here will I abide for
euer.

To bee vnknohne vnto the
world we need not care, seeing
we are onely strangers in the
same, the best is, to be knoehne
vnto God, and to haue as little
to doe with the world as wee
can, for the religious godly life
shall haue quiet in earth, and
blessednesse in heauen. When it
ceased to be with Sara, after the
manner of the world, shee con-
ceiued Isaack her ioy: when it
ceaseth to bee with vs after the
manner of desires naturall, we
conceiue quietnes, and tranqui-
lity of minde, that is comfort
supernaturall.

Gen. 21. 3.

We may at one view behold
the vncertainty of all earthly
things, which are sometimes
gone before we did fully possesse
them Of men in high estate
the

Pf. 37. 36

the Prophet saith, Vidi super-exaltatos, I saw them exalted: and a little after quæsiui, & non sunt inuenti, I sought them but they were no where to be found, and of rich men, Viri diuitiarum the men of riches, as if he should haue said, Serui diuitiarum: the seruants of riches, they haue slept their sleepe, and found nothing.

Soone after death no reckning at all in a manner is made of eyther, none esteemes them, when they are a while gone: and should they then haue cared for the world, that cares so little for them? We sell our hearts to the world for verie chaffe, and God offers to giue vs millions for them: nay, to haue our custome, hee giues here an assay of his merchandise, peace of conscience, and ioy of the Holy Ghost: who would not traffike with so good a Chapman, that meanes no other but to doe vs good indeed, and

and giueth vs heauen when we haue giuen him our hearts who is in heauen.

38 Wherefore it were to be wished, that men would once withdraw themselves from vnnecessarie cares and desires in seeking too vehemently the vncertaine riches and pleasures of this world, which are so much in request as they are. In so doing might they not passe ouer the daies of their pilgrimage more peaceably, more religiously? Certainly they might.

39 Then might young men from their childhood in fearing God, old men now departing the world, by giuing good examples vnto others, all considering the state and condition of life it selfe, set forward to a happy end by a prouident life, which life is but as a flower. First it buddeth, then comes the blooming and flourishing, a little after it withereth and is gone. Wherefore man (saith one)

one) may be well greeted with a threefold salutation. From childhood to thirty the greeting is, you are welcome. From thirty to fifty, the greeting is you are in a good day. From that time forward, then God giue you a good departure: which (saith Seneca) the quieter it is, the better it is.

40 Now therefore gently to accomplish this iourney to passe from childhood to youth, from youth to strength, from strength to old age, from old age to death, and so an end, as certaine riuers, which are said by a still soft course to runne through a part of the maine Ocean, and keepe their owne waters, is a very Christian and commendable condition of life: vnto which we are moued by the consideration of the vncertaintie of life it selfe. Let vs care little for the world, that cares so little for vs, let vs crosse saile, and turne another way

way vnto our long home, from a life subiect vnto death, to a deathlesse life, euen as neere as we can with a still and peace=able passage.

Saint Paul saith to the Ro=mans. If it be possible haue peace with all men. And to the Col=lossians he saith. As the elect of God put on tender mercy, meek=nesse, humblenesse of minde, forbearing one another, forgiving one another, as Christ forgave you: and aboue all things put on loue, which is the bond of perfectnes, and let the peace of God rule in your hearts. And last of all taking leaue of the Corin=thians, it was with this louing farewell of peace: Finally Bre=thren fare you well, be at peace, and the God of peace shall bee with you.

41 Almighty God grant wee may liue peaceably, and dye peaceably, to liue for euer and euer in the Kingdome of Heauen. And so vnto him that can bring

bring vs from peace temporall, to
peace eternall. Vnto him that is
able to direct vs to this course of
life, to keepe vs that wee fall not,
and to present vs faultlesse in the
life to come, in the presence of his
glory with ioy, that is, to God one-
ly wise, with Iesus Christ our Sau-
our, and the holy Ghost, three per-
sons, but one eternall and euerla-
sting God, be all honour and glo-
rie and power and dominion
both now and euer-
more, Amen,

Laus Deo.

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